

A Discovery of  
**GLORIOUS LOVE**

O R,  
The love of Christ to Beleevers.  
opened

In the { Truth,  
Transcendency, and } thereof.  
Sweetnesse,

Together with the necessity that lyes up-  
on every Beleever to strive after the spirituall  
and experimentall knowledge of it.

Being the sum of six Sermons preached  
upon *Ephesians* 3. 19.

By JOHN DURANT, Preacher of the  
Gospel in the City of Canterbury.

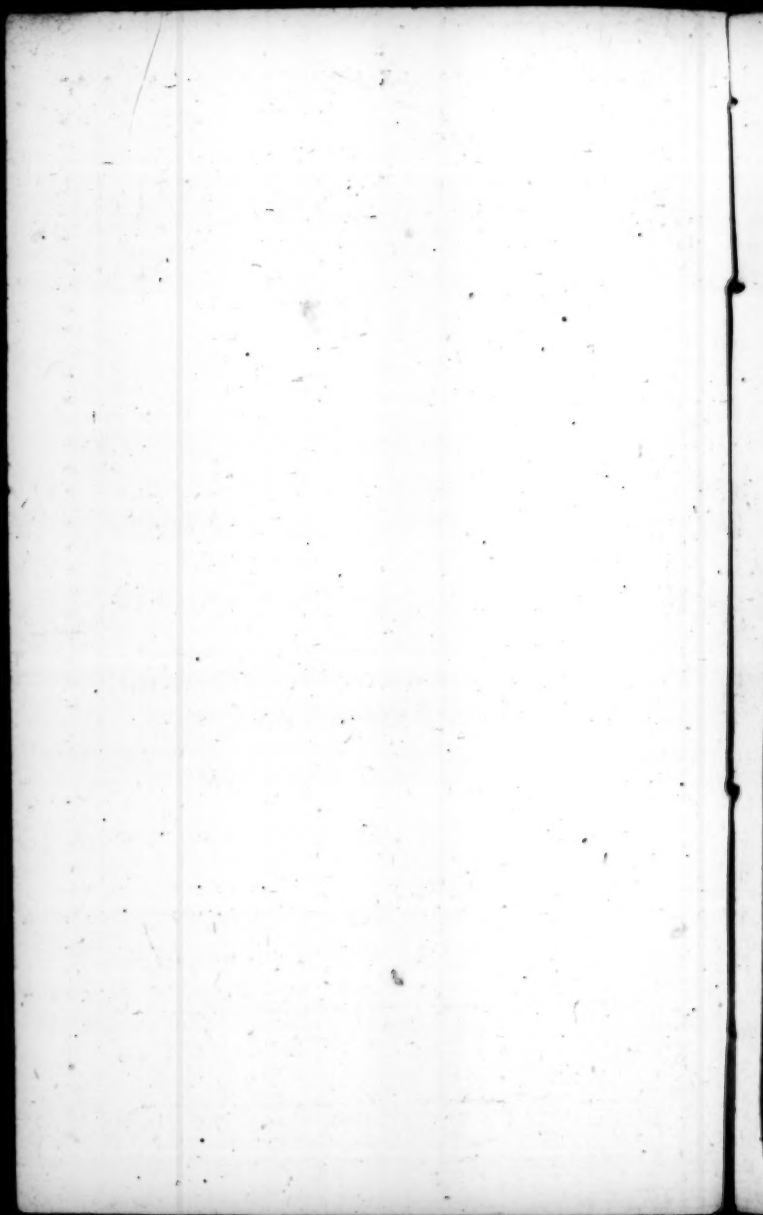
— נֹכַרָה דְּדִידְךָ מִיָּד — i.e.

*We will make thy love to be remembered more then  
wine, Cant. 1. 4.*

הֵבִיאָנִי אֶל-בֵּית הַיָּין וְדָגְלוּ עָלַי אַהֲבָה i.e.

*He brought me into the house of wine, and his banner  
over me was love, Cant. 2. 4.*

LONDON, Printed by R.I. for Hannah Allen,  
at the Crown in Popes-head Alley, 1650.





To the Right Honourable  
Robert Earle of Warwick, &c.

My Noble Lord,

**P**resume your Lordship wel knows, that *Christs love is our soul* (and therefore *sole*) *life* : Then (and indeed not till then) doe we live, when we enjoy divine love : Our bosomes cannot *breath forth the breath of life*, before *Christ breaths in the breath of love*.

Indeed, its the *mifery of most*, that they are *strangers* to this *truth*. To speake to many of the *Lord Iesus*, and to tell them, of

## *The Epistle Dedicatory.*

*a life in love above what sense feels, and of a comfort, a glory, a happiness flowing from thence, far surmounting what sight sees, is a mystery, which they cannot perceive (nor indeed beleeve) for tis foolishnesse unto them. Not only the News-mongers at Athens counted this News which they never heard of; But even the Philosophers there themselves accounted Pauls preaching of these things a strange doctrine.*

But I hope I may without either *falsenesse* or *flattery* say: your Honour is well acquainted with these things. As *experimentally knowing*, that all your honor, joy, *felicity*, lyes in this, that you know the love of Christ passing knowledge.

And this is one ground of this dedication of these ensuing Sermons.

## The Epistle Dedicatory.

mons. But its not the *onely* ground. For

I desire by this also to declare to the world, and your self, how *sensible and mindfull* I am of those obligations, which your Honour hath laid upon me; not onely by your owning of, and respect unto my person, but (which I prize most) my Ministry.

His person is above my praise; whose pen hath blotted the common way of dedications. But his ground was, because for the most part they onely flatter. And yet he allows of dedications, when the argument of the Booke agrees with the person to whom tis dedicated. The consideration of which I hope (as hath been hinted, will secure me from his, or others censure.

Besides, I know, there is a dif-

*Quia lau-  
davi a lau-  
dato viro  
est laus ve-  
ra.*

Sir Francis  
Bacon de  
argument.  
scien. lib. I.  
pag. 19.

## *The Epistle Dedicatory.*

ference between *flattery*, and *gratitude*; though the one be odious, as a *vice*; yet the other is amiable, as a *vertue*: And tis at this which I have aimed in this dedication.

I know that the *bare remembrance* (how gratefull soever) of favours received, is no *requital*. But yet, though it serves not to *remunerate the favour*, yet 'twill to *vindicate the benefactor*, that he hath not ill bestowed his *benefits*.

*My Lord*, If I say that I cannot *requite* all your favours, its *no more then all know*: And if I say, that *Christ* can, its no more then, I know you *beleve*, and I *desire*. Twill be no *over-exalting of Christs love*, nor any *diminution unto your favours*; If I say, that the least *graine of love from Christ*

## The Epistle Decicatory.

Christ to you, will abundantly compensate *all the weight of your love to me*. And this (*My Lord*) is not only my prayer, but my *believe* in your behalfe.

I shall not trouble your *Lordship* with many words. Onely let mee have leave to sound in your eares two words of the Lord Jesus; the one was a word of *Propheſie*, the other of *Advice*.

I. His word of *Propheſie* was, *The love of many ſhall wax cold*. Its your duty to ſearch, and twill be your honour to finde, that there is no fulfilling of that in your ſoul: But alas! who can ſay, that he ſees not too great a fulfilling of this in himſelfe! Oh! the decay of *love, zeale, activity, appearance, &c.* in the things of Christ that is every where! Its a thing that calls for *bloody tears*; that beſides the *abounding of iniquity* in enemies, there is ſuch *waxing cold of love* in friends. I have ſometimes thought Christ ſpake this *Propheſie* (as Paul did his rehearſall, *viz.*) *weeping*.

Mat. 24. 12

Phil. 3. 18

## *The Epistle Dedicatory.*

Apoc. 3. 2.

II. Christs word of advice was this, *Strengthen the things that remaine, that are ready to dye.* Its well that under spirituall decayes wee have any thing that *remaines* (happy they who have not lost all.) Its *wisdom* to *strengthen* that which languisheth; (holy they that strive to do thus:) and the following Sermons may be helpfull herein. If the Spirit lay this truth upon our hearts, *That Christ loves us with a transcendent love;* 'twill at once make *us* bleed for coolings, and burne (yea blaze) a fresh with the fire (internally) and flames (externally) of love to Christ, *his people, his truths, his designes, &c.*

But I have gone beyond my intentions, though I hope not beyond your acceptation. If you will permit me to adde, that I am in the number of those, who both praise, and pray for you, and professe to be much obliged to you. I shall trouble you no further, save with the sincere subscription, that I am, *My Lord,*

*Your Honours singularly obliged So u  
servant,* JOHN DURANT.

*The Epistle Dedicatory.*



To his beloved Friends,  
the godly Inhabitants of  
the Town and Port of Sandwich.  
Particularly.

*The Congregation over which  
the Holy Ghost hath made my re-  
verend Brother (Mr. FRANCIS  
PRENTICE ) Overseer.*

Beloved in Christ,



*Over these who are  
in the world, may ac-  
count the insuing Ser-  
mons riddles, and paradoxes: yet  
to you (whom I hope Christ hath ta-  
ken out of the world ) they are  
experienced truths. Its true, yee  
know them already (for I have prea-  
ched them to you.) But that you  
might have them in remembrance  
I have been willing to Print them  
for*

*The Epistle. Dedicatory.*

*for you; And yet not for you only, but for as many as beleive in the Lord Iesus.*

*It was Peters care to perpetuate those things by writing, which he had preached by word: That so albeit his hearers knew, yet they might be established \* in the truth. Certainly next to the knowing of truths is the establishment in them, which some wanting, are gone aside after airy vanities.*

*Tis true; your establishment primarily, and causally depends on the Spirit. But yet secondarily, and instrumentally, it is attained unto by the word. For therefore it was that Peter writ ( as he says 2 Pet. 1. 12. ) and surely his writings were words. And yet the words of Christ were not bare letter : No, they were spirit and life. And the truths of Christ held forth by any, according*

*is primarily  
rooted  
or settled  
as upon a  
firm foundation.*



*The Epistle Dedicatory.*

ing to the measure of the gift received, are as truly *Christ's words* now, as when he was here on earth: else how could Paul say? that *Christ* came and preached to the Ephesians, and was evidently crucified before the Galatians (as tis Eph. 2. 17. and Gal. 3. 1. ) neither of whom heard of *Christ*, till after his ascension. I hope it wil be no pride but a gratefull and necessary witness to the grace of *Christ*, if I say I have both spcke and write the truth, as it is in *Jesus*, and as the spirit hath given utterance. Yea and that in a measure also I can say, that those things which I have heard and seen, I have declared unto you, that your joy might be full.

*I know nothing so directly tending to both the truth, and fulnes, of a Saints joy (of which I account my self*  
obli-

καὶ τὸ ὁρᾶν  
μὲν, i. e. ac-  
cording to  
the eyes  
sight,

2 Cor. 1. ult.

## *The Epistle Dedicatory.*

2 Cor. 5. 14.

*obliged to be a helper) as the knowledge of the love of Christ. Now this is the subject I treat of. And this I desire to put you in remembrance of as knowing nothing more strong, and constraining \* unto duty, then joy springing forth of this well of salvation.*

*I shall not trouble you with a large Epistle. 4 words only in this publick view (for so is printing) I shall leave with you: as my witnesse unto Christ in some present truths now denied) which I desire may never be a witnesse against you.*

*and G. i.e.  
the selfe  
same, not  
another.*

*I That Jesus whom wee preach, and whose love we declare, is the same Christ still: e.i. the same God in mans nature (which is the choyce thing in him capable of being anoynted, and so of making him Christ) he that ascended, is the same that descended, and he that de-*

*The Epistle Dedicatory.*

descended is the same also that ascended (as tis Eph. 4. 9, 10.) He stil retains the humain nature which once he took: and so is stil not only the same God, but man. Its true the manhood or flesh of Christ is now glorified, but tis not annihilated, his body is made glorious, but still tis in body. The man is set downe on the right hand of God, Heb. 10. 12.

2 This Jesus shal come again in the same manner in which hee did ascend, as he was visible (even to the eyes of the flesh) when he went away, so shall he be seen in like manner comming again, Act. 1. 10  
11. He is not so swallowed up in spirit, as that he is gone out of the flesh. But albeit his all and onely presence be now in spirit; yet hee shall come again and all eyes shal see him: and they also who pierced him, and all kindreds of the earth

ὁ ἰσχυρὸς

*The Epistle Dedicatory.*

earth, as it is Apoc. i. 7. *Whoever shal say these Scriptures are not to be taken in the letter (I know I have the mind of Christ, if I say in this) he hath not the spirit.*

3 *That til this comming again, we are to waite for him, and upon him in the spiritual, and yet external obleruation of the Ordinances of the Gospel. And in them we are to expect, and shal find, the sweet and spirituall incomes of himself, in discoveries of that love of which I treat.*

Lu. 12. 42.

4 *That in the day of Christs comming again, those Ministers will be found blessed, who as faithful & wise Stewards shal be found giving the household their portion of meat in due season. And these Saints wil be blamles, who in that day. shal be found exercised in, and yet living above the obseruation*

## *The Epistle Dedicatory.*

*vation of preaching, fellowship, prayers and breaking of bread, which Christ hath commanded to be kept up til he come.*

*And now (beloved) what is the panting of my spirit, both for my own soul, for yours, and for al the Saints? Is it not this? that the morning of that day would dawn? Is it not, that the shadowes would fly away and that the day spring from on high, might again (in the glory of Christ (God and man) visit us? Surely these are the daily groanings of the spirit in me: But with these there is also a mixture of sighs: oh! that the spirit would make us diligent, that we may be found of him in peace, without spot, and blamelesse: and oh! that wee may bee counted worthy to escape all these things which (in part are already) come to passe: and to stand before*

Christ is  
*ἀνατολή*, i.e.  
the day  
dawning:  
and *φωσφόρος*,  
i.e. the  
light bring-  
er, and he  
is also the  
morning  
star.

2 Pet 3.14.

## The Epistle Dedicatory.

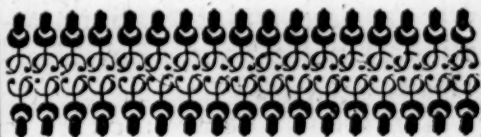
Rom. 3. 2.  
ἐπιτιμῶμεν  
ἑαυτ. ἡ. ε. to  
commit as  
a choice  
treasure.

before the son of man, *yea and oh!*  
*that* when the Lord shal cal us to  
an account, concerning the ora-  
cles, the ordinances which he  
hath committed \* to us: we may  
be found, 1 Neither as having  
defiled them with our owne in-  
ventions: Nor 2 as dis-esteeming  
them upon pretence of our at-  
tainments: No, nor 3 to have made  
them our rest and confidence. *But*  
*I shall sigh the rest in secret. I be-*  
*seech you beleeve that my heart un-*  
*derwrites this, that I am,*

Yours, intirely affectionate in  
the love and labour of  
the Gospell.

JOHN DURANT.

SERMON



## *A word to the Reader.*

**I**N these Sermons I presume thou wilt perceive the *plainnesse* of man; and my prayer is, that thou mayest likewise perceive the *power* of the Spirit.

*The time of their preaching, was (some six years since) even the noon of the day of Englands trouble. At that time they were accounted seasonable.*

*The matter of them, is some Gospell light, of the glorious love of Christ, and this makes me thinke they can never be unseasonable.*

*The manner of their delivery, was (as it ought to be) not with enticing words of mans wisdom. But in the simplicity and plainnesse of the Gospell.*

*The end was, and is, next to Christs  
a glory.*

---

*To the Reader.*

---

glory, thy good (O beleever!) who ever thou art, and if this be not attained, I must cry out, *I have labour-ed in vaine!* And

Two requests I have unto thee.

The first is, that thou charitably cover the failings of the Preacher. Remember the heavenly treasure of the Gospel, is in earthen vessels.

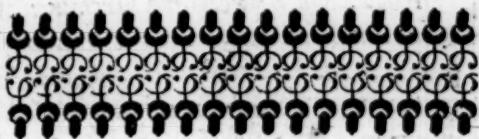
The second is, that thou carefully correct the Errata's of the Printer, which by reason of my absence from the Presse could not bee avoided.

If to these two thou wilt over and above adde thy prayers for me, that I may still be inabled from an experimentall knowledge of Gospel truths to publish the same unto poor souls; Thou wilt doe more then requite me for my pains in this, even oblige me to a publication of some other Papers. In hope whereof, I subscribe my selfe,

*Thine in the sincerity and  
strength of Gospel-love.*

John Durant.





## SERMON I.

EPHES. 3. v. 19.

*And to know the love of Christ which  
passeth knowledge.*

**K**nowledge is the perfection of the rational creature: It is that whereby wee come τῷ Θεῷ μετέχων (as the Philosopher speaks) i. e. to partake of Divinity, to be like unto the Deity. God is light, and knowledge, and the more we partake of it, the more like we are to him. Now by how much the likelier we are unto God, by so much the nearer we come up to perfection.

Note.

B

Knew-

*To the Reader.*

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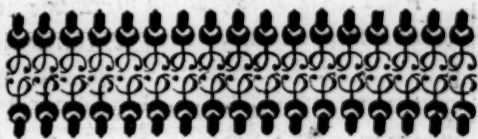
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Note.

Knowledge is exceeding precious : It must needs be so, sith it tends to perfection. Indeed, as *Aquinas* saith of seeing, Though the object of sight be meane in it selfe, yet the very act of seeing is sweet : So also he determines of knowing, that how ever the object be low and poore, yet the very act it selfe of knowledge, is high and precious.

Now of all knowledge there is none so precious, nor so perfecting as that which is divine. Other knowledge (*viz. humane*) can make us perfect onely as men : This knowledge (*viz. Divine*) gives us a perfection as Saints. But,

Of all divine knowledge, the knowledge of *Iesus Christ* in the light of love, is most precious, as tending most to the perfection of our soules : As there are degrees of lustre in the heavenly lights; so there are degrees of glory in divine truths. Every Star in the Firmament hath a glorious light; but yet the light of the Sunne exceed them all in glory : And every  
truth

truth ( which is as a *Star in the hea-  
ven of Divinity* ) hath a peculiar ex-  
cellency in it , and the knowledge  
thereof is precious : But Jesus  
Christ ( who is as the *Sunne in Divi-  
nity's heaven* ) hath a transcendent  
excellency in him , and to know  
him, doth far more tend to the per-  
fecting of our soules , then the  
knowledge of any , or all divine  
truths else besides. Therefore it is  
that *Paul* accents this knowledge  
with an excellency , *Phil. 3. 8. Yea*  
*doubtlesse* (saith he) *I count all things,*  
*but losse, for the excellency of the know-*  
*ledge of Christ Jesus my Lord.* And  
certainly *Paul* might well say thus;  
for albeit hee had attained the  
knowledge of other things , yet  
without this, he had been at a losse  
in point of soul-sacred perfection.  
So that how ever other knowledge  
(as being some way perfecting and  
precious) be desirable ; yet there is  
no knowledge which is so to bee  
desired ( at least by Saints ) as the  
knowledge of Jesus Christ.

But yet, as although the *Sunne* be the most glorious of the *heavenly lights*, yet mortalls receive more comfort by its *heat*, then by its *light*: In like manner, though the knowledge of *Jesus Christ* be the most transcendent of *divine truths*; yet our souls receive more sweetnesse by the *warmth of his love*, then by the *lustre of his light*. Looke as *Moses* could not see the *glory of God and live*, and yet must dye except he saw his *grace*: Even so our soules cannot see the *lustre of the bright beames of Christs glory, and live* (wee must dye ere we can behold that) yet notwithstanding we must see the *light of the bosome-love of Jesus*, or else we dye. If this light dawne not upon our bosomes; if this knowledge shine not into our hearts, we shall sinke and dye in our soules, especially if wee are in feare of any troubles.

Hence it was, that the *Apostle Paul* among the rest of those precious Petitions, which he puts up to the

the *Father of our Lord Jesus*, in the behalfe of the *Ephesians*, lest they should faint at his tribulations; hee adds this, that they might know the love of *Christ* which passeth knowledge.

I shall briefly give you the context that it may give some light to the Text.

The Apostle having hinted in the first verse of this Chapter that he was a prisoner of *Jesus Christ* for the *Ephesians*, who were Gentiles; and having also upon that spoken something of the excellency of the Gospel; and the warrant which hee had to preach the same unto them (which two things were as two great supporters of him in his sufferings) hee comes in the fourteenth verse to pray for the *Ephesians* that they might not faint at his tribulations. Now there might be a double ground of the Apostles feare, why the *Ephesians* might faint at newes of his tribulations.

Context.

I Sympathy, It is usuall with

B 3

Saints

Saints to sympathize each with other in their tribulations. And *Paul* upon this ground, might rightly thinke, that the tidings of his imprisonment would be sad to these *Ephesians*; and happily he might feare, that out of their tender love, both to his person, and preaching, they would bee over sad, by sympathy, to understand that now their Preacher was in prison.

2 Feare lest themselves might meet with the like sufferings. For what might they thinke: Is *Paul* in prison for preaching the Gospel, then sure may we feare the like for receiving the Gospel.

Note.

It is commonly seen, that the receivers of Gospel-truths suffer as well as the revealers. And certainly (the *Ephesians* might say) we shall bee accounted as faulty for our faith in, as *Paul* is for his preaching of the Gospel. This peradventure they might argue, and feare, and faint. Therefore the Apostle bendeth his knees to him who alone is able



able to keep from , and support in faintings, *i. e.* To the Father of our Lord *Iesus* : And three things hee beggeth in the behalf of the *Ephesi-ans* that they might not (upon any ground) faint at his tribulations.

1 *Divine strength*, That he would grant according to the riches of his glory , that they might be strengthened with might by his spirit, in the inner man, *vers. 16.* The spirit of man (the Apostle knew) was weake , and so would faint , unlesse God did strengthen it , therefore he begs the Spirit of God (which is the power from on high) for their strengthening in the inner man , that they might not faint in their outward man.

2 *Christs inhabitation*. That Christ may dwell in your hearts by faith, faith he, *vers. 17.* If any thing will keep up the heart from fainting , it is the indwelling of Christ with the soule. Christs presence creates comfort. And there is no such fence against fainting under any feares as Christ in the soule. The inhabitation of Christ

Note.

within, will support the soule from its faintings at tribulation for Christ without.

3 *The knowledge of Christs love:* That they might know the love of Christ which passeth knowledge; as 'tis in the Text. Paul well knew the power of Christs love and the efficacy thereof this way. So that now you may gather up the Apostles Petitions into one Prayer, and you may conceive him pouring out his heart after this manner:

'Thou Father of our Lord Jesus, sitb  
'thou art the God of all comforts, and  
'comfortest thine in all their tribulations,  
'so that they faint not; vouchsafe to  
'grant according to the riches of thy  
'grace, that the Ephesians may not faint  
'at my tribulations. And to this end,  
'strengthen them by thy Spirit of power  
'in their inner man; fill them by the glo-  
'rious presence of Christ dwelling in  
'them; but above all, let them know the  
'love of Jesus Christ which passeth  
'knowledge.

Thus you see by the Context, the  
drift

drift and scope of the *Text*. But before I speake any further to it, I must cleare one thing, which happily may be an occasion of doubt, and that is the *seeming unreasonable-nesse of this part of Pauls prayer*: For may some say, what reason is there, that *Paul* should pray for that, which he hints is impossible? why should hee pray that the *Ephesians* might know that which he expressly saith, was above knowledge. *The love of Christ which passeth knowledge.*

Doubt.

There bee three things which may satisfie this scruple, and demonstrate the reasonableness of this request.

Satisfaction.

I Admit the love of Christ bee above knowledge, yet 'tis not unreasonable to desire to know it. For look as albeit the fulfilling of divine precepts be above our power, yet notwithstanding it is to be in our endeavour. In like manner, albeit the knowledge of Christ, of Christs love, though its above our intellectuals, yet it may be  
in

*in our desires.* The same infiniteness, which grace puts in the will, making it endeavour to fulfill that, which it cannot; nay, yea and doth also put on the desire for the obtaining of that which cannot be obtained. But,

2 To know the love of Christ may be said to be above knowledge with reference to men, as men; not unto Saints as such. Indeed the *spirit of man* is not able to know or search into the love of Christ (that is above its knowledge:) But the *Spirit of Christ* is able both to search into, and to reveale his love. And though *Christians as men*, cannot attaine to the knowledge of the love of Christ, by the *light of reason*, yet *as Saints* by the *light of faith* they may; especially the *Holy Ghost* (in the mean time) *shedding it abroad in their hearts*, as 'tis Rom. 5. 5.

3 The love of Christ may be said to be above knowledge, *in regard of its perfection of degrees, simply in regard of its parts.*

Tis

'Tis true, the perfect knowledge of Christs love passeth the understanding of men, and Angels (which is its glory:) But yet in *some measure* it may be known (the which is our duty.) For that which cannot be knowne *perfectly* (in the highest degree) may yet be knowne *partially* (and in some measure.)

Thus the Text may be cleared from the doubt propounded. Now there are four ways in which I shall look upon this Scripture, and so speake unto it.

1 *As it includes the truth and reality of Christs love to the Saints.*

2 *As it concludes the height and royalty, or transcendency of that love.*

3 *As it holds out the Apostles desire, that the Ephesians might know both.*

4 *As it containes the ground of keeping up the Ephesians hearts from fainting at Pauls tribulations, which is the drift and scope that Paul drives, or aimes at in them.*

And thus there will be four Do-  
ctrines

Division  
of the  
word.

Doctrines  
from the  
words.

doctrines which I shall take up, and speake unto from these word.

I: *There is love in Christs bosome towards all beleevers.*

II: *That love which Christ beareth to beleevers is a transcendent love.*

III: *Its a thing of necessary concernment for every Christian to know the transcendent love of Christ.*

IV: *The Spirituall knowledge of the transcendent love of Christ towards beleevers, is of speciall efficacy to keepe up their hearts from fainting under any trouble.*

I begin with the first, (which however it might more fully bee gathered from another Text, yet because it) will be a good foundation for the following discourse, and is cleare enough in this place, I shal briefly speake unto it now, viz.

*There is love in Christs bosom towards all beleevers.*

I suppose it is clearly (couched at least) in these words, science supposes ens. Paul would not doubtlesse pray that the Ephesians might know

know that which was not: Things must be, ere they can bee knowne.

Nothing falls under the understanding, till it first bee in being.

I shall briefly open the point, and then proove it, and apply it.

Point opened.

How love may bee said to be in Christ (as any other affection) I shall not need to inquire: Though happily love may be said to be in Christ as God (for as he is man there is no doubt of it) in far more proper sence, then any other passion may, because tis (as it were) his essence: *God being* (as *John* saith) *love*, 1 *John* 4. 16.

How love may be said to be in Christ.

What the love of Christ is, I shall not curiously define. The *Moralists* have so many definitions of love, that indeed tis hard among them (as the proverb) is to find this wood for trees, i.e. to know what love is, among their various definitions thereof. Passing by therefore their niceties, I shall content my selfe with this

What Christs love is.

Love de-  
scribed.

Cuncto-  
rumq; De-  
um primum  
que fuit  
amorem.

this plaine description of love.

It is the commanding affection of the soule, consisting in the expansion or going out of the heart, towards a person or thing, in wishings and working for its good.

I call it an affection, and the commanding one : it being indeed on all hands assented unto. Love is Queen regent in the soule, And it sits upon the Throne commanding all. Its the Centurion in the bosome, and hath the same power over all the affections, which the Centurion hath over all his servants.

I say it consists in the expansion or stretching out of the heart. Looke as hatred contracts and gathers in, so love opens and dilates the heart. I adde, that it consists ( in the generall ) in wishings and workings for good. I doe not specifie the end, for that describes, and denominates the particular kindes of love : Therefore only in the generall, I say it consists, in the going out of the heart, in wishing and working for the



the good of the person, or thing loved.

So that now, when I say that there is love in Christs bosometowards all beleevers: I meane, that the commanding affection of Jesus Christ is set upon them; that his heart is open, and stretched out unto them; and that the wishings and workings of his soule are towards them for good.

By Beleevers, in a word, I understand all those *who close with Christ as tendred in the Gossel.* How ever there be difference between them in the degrees of their faith, and the ways of their light: yet al agreeing in this, that they see themselves lost without Christ, and that God the father doth freely tender him in the word of grace: they doe thereupon goe out in the strength and sincerity of their souls to imbrace him as he is tendred: They are beleevers all of them; and in this thing Christ puts no difference (as tis *Acts 15.9.*) betweene them; but burnes in his bosome with reall love towards them all.

For

Beleevers  
who they  
are, descri-  
bed.

Point proved.

Joh. 13. 23  
& 19. 26.

For prooffe, I should but darken the point, if I should bring all that cloud of witnesses, which would gladly come and set seale to this sweet truth. Aske *John*, and he wil witnesse that Christ loved him. He was indeed a *bosome-beloved beleever*; and of him its often said, he was the disciple whom *Jesus* loved: yea and *John* will witnesse for more then himselfe: Hee saith *Jesus* loved him, and all beleevers besides him: for speaking to them he saith: He (i.e. Christ) bath loved us, *Apoc. 1. 5.* Call in *Paul*, and hee will prove that Christ loveth beleevers, for Christ loved him; and such was the love that Christ bare to *Paul* that he professeth that he could, nay, did live upon it. *I live* (saith he) *by the sonne of God who loveth mee*, *Gal. 2. 20.* Nay *Paul* further beares record to this truth, and witnesseeth, that Christs love stretcheth forth it selfe to every beleiving soule, we are (saith he) more then conquerers, through him that loveth us, *Rom. 8. 37.* I shall adde no more

more testimonies to prove this truth. Even the least beleever, though but a *babe*, is able to lisp in the language of this love, and tell you that there is a divine fire of love in Christs bosome, burning brightly towards beleevers.

I shall hint 3 Demonstrations of the doctrine taken from the behaviour of Christ towards beleevers, which will evidently clear cordiall love unto them.

1 *Christs eye is alwayes on beleevers*, and he takes delight to looke there where they are. The eye is the *index* of love. It is a sweet starre alway shining over the hearts and houses of those whom we love. The proverb tells us, *where we love, there wee looke*. Now it is easie to observe the *rowlings* of *Christs eye*: how that still they are toward beleevers: will you listen to Christs love in its language this way? Let me see thy countenance (saith he to the beleever) for it is lovely, Cant. 3. 14. Such is the pleasure that Christ takes in be-  
C holding

Christs  
love de-  
monstra-  
ted.

Oculus a-  
moris *index*  
*index*

Ubi amor,  
ubi oculus.

מֵרָאָה

i.e. Thy ap-  
pearance

לִבְּהִכְנִי

i.e. Thou  
hast hear-  
tened me,

holding of beleevers, that he seems to live upon their looks, and speaks as if hee were ravished with their sight. Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, Cant. 4. 9. He speakes once and againe (as if he did sucke sweetnesse from the speech) thou hast ravished my heart with thy sight. How can we question Christs love to beleevers, when his eyes are thus fixed on them, that their sight doth ravish his soule. Build upon it O beleeving soule! Christs delight in looking on thee doth demonstrate his love to thee. He peeps through the lattesses, to declare his love, Cant. 2. 9. Nay as if he were over powred (as indeed such an effect, doth a look of love produce) while he beholds beleevers he saith, Turne away thine eyes, from me, for they have overcome me, Can. 6. 5. The word is, הִרְהִיבֵנִי and it signifies have made me proud, or as our margent hath it, have puffed me up, Christ

Christ seems to pride himselfe in the looks of beleevers; his eye is on them, and his heart is taken up, if their eye be on him.

2 *Christs tongue speaks his love to beleevers.* The tongue is loves Trumpet. The breathings of the heart fill the lips with sounds of love: Love that is secret in the bosome, sounds sweetly in the breath. Speech as a silver Trumpet loudly sounds love. Its said of *Shechem* the sonne of *Hamor*, that his soule clave unto *Dinah* the daughter of *Jacob*, and the Text saith, he loved her, and his tongue spake it; for it is added, that he spake kindly to the *Damosell*, Gen. 34.31. Beleevers, Christs tongue bewrayes him. His lips speak his love to you: Oh how oft hath Christ spoke sweetly to thy soule, O beleever! Canst not thou gather by his speaking to thy heart, (for that is the Hebrew phrase for speaking kindly) the love of his heart? How neare thy heart, O soule! do those words of thy Saviour goe? If any thirst,

Lingua  
amoris tu-  
ba.

על יבך  
לב

thirst, let him come and drinke freely. Doth not his heart open as a fountaine of love in this speech? And speakes he not to thy heart, i.e. very kindly when he saith, *If thou doe but thirst, come and drinke?* Aske the poore woman that had the bloody issue? Marke 5. whether or no Christ did not speake to her in the language of love, when he said, *Daughter thy faith hath made thee whole:* Poore heart, she had touched him as shee thought at unawares; and when shee heard him speake of it, she trembles as if she expected words of wrath: But while she touched his garment secretly, love touched his heart sweetly, and his tongue bespeaks it, when he called her *Daughter*. And as Christs tongue trumpets out love, when he speaketh to, so when he speaketh of beleevers. O the *high Epitbites*, (i.e. that which he addes to beleevers names, when he speaketh of their persons!) how *rebetoricall*, how *encomiasticall* is the language of his love!

Επιθετον  
καλόν  
apud Her-  
mog.

love! when he speaks of his Spouse:  
*Thou art faire (saith he) thou art faire,*  
*thou hast doves eyes ; thy baire is as a*  
*flocke of goats, thy teeth are like a flock of*  
*sheep; thy lips are like a thred of scarlet, thy*  
*necke like the tower of David, &c. Cant.*  
*4.1,2,3,4* As beleevers declare their  
 love to Christ by speaking highly  
 of him ; so Christ declares his love  
 to beleevers by speaking highly of  
 them. If beleevers call him the *Lilly*  
*of the vallies* , he calls them the *Lilly*  
*among the thornes*. Christs love will  
 not permit him to speake of them  
 in low language. Thus the lips of  
 your Lord, O beleevers ! are a de-  
 monstration of his love to you.

3 Christs actions seale to the truth, and  
 strengthen the demonstration of the Do-  
 ctine. If there were nothing but  
 the eye or the tongue it might bee  
 feared , lest the love expressed by  
 them, were but either *fained* or *fond*.  
 But action following these, seales it  
 up, that the love is not *complementall*,  
 but *cordiall*. If love be onely in the  
*lip*, it is without *life* , and it may be

*Actio amoris ancilla.*

suspected as counterfeit. But when men not onely speakes, but acts love, then love lives, and is love indeed. Indeed where love is in truth, it will bee seen in act; every action being onely loves lacky to goe of its errands, and loves servant to doe its worke. Now should we take a view of the actions of Jesus Christ, we shall see that they strive to excell and exceed his words in the declaration of his love to beleivers, I shall onely hint at some as intending the larger discourse of them in the next Doctrine.

I Consider Jesus Christ manifesting himselfe, and his secrets to beleiving soules: and this will demonstrate the truth of his love. Dalilah questions the truth of Sampsons love, from the concealment of his secrets from her: How canst thou say, I love thee, when thy heart is not with me, saith she, Judg. 16. 15. Thus shee seems to argue, where there is love in truth, there will be a communication of secrets: But this I find  
not



not in thee, therefore I question whether thou indeed dost love me. How ever *Dalilah* did, or might argue thus against her *Sampson*, beleevers cannot argue so against their Saviours love. The Lord *Jesus* *unbosometh* himselfe to beleevers, the secrets of his heart are with them. Christ tells his Disciples that hee would *manifest himselfe unto them*, Joh. 14. The men of the world are strangers to Christs affections, and therefore they are so to his secrets. Carnall people doe not know the minde of the Lord, because hee doth not love them: But we (saith *Paul*) that is, we, who are beloved by Christ, we have the minde of Christ, 1 Cor. 2. 16. Looke as the Father loveth the Son, and declares it by this, that he *sheweth him all things which himselfe doth*, Joh. 5. 10. In like manner, the Son loveth beleevers, and actually demonstrates it by this, that he declares all things (*i. e.* all these secrets which were needfull for them to know).

Εμφανισιν  
i.e. lay  
himselfe  
open.

that he heard of the Father, Joh. 15. 15. The secrets of Christs Cabinet-councell are with those whom hee loves.

2 Christ often takes beleevers to his house, and feasts them. Thus we deale with our friends, and thus we declare to them our loves; Christ deals so with his, *The King hath brought me into his Chamber, Cant. 1. 4.* Nay he hath brought me into his banqueting house, *Cant. 2. 4.* When David would declare his love to *Barzillai*, he said, *Come thou over with me, and I will feed thee with me at Jerusalem,* 2 Sam. 19. 23. Thus Christ often speaks, and declares his love to beleevers. Come thou to mee poore soule, and I will feed thee with me in Jerusalem. Nay, Christ declares his love, not onely by inviting and bringing beleevers to his house; but also by comming to theirs. He doth stand at their door, and knocke, and if they will but open, he will enter, *Apoc. 3. 6.* if they love him so much as to let him in, hee will

will come and declare his love by dwelling with them, Joh. 14.23. And hee will feast with them in their house, *i.e.* their hearts. And because he will declare hee comes to shew love, he will make the feast at his owne cost. He hath gathered his myrrh with his spice, for this purpose, as 'tis Cant. 5. r.

μονὴν ποιεῖμεν. *i.e.* make our abode, or long stay with.

3 Christ unites himselfe to beleevers, and in that demonstrates that hee loveth them. Affection begets union. *Austin* (long agoe) defined love to the juncture of two in one. *Amor est junctura duo copulans*; Love it makes one of two. It is said of *Jonathan* and *David*, that their soules were knit together, 1 Sam. 18. 1. Christ and beleevers are knit together, and it is Christs love which makes the knot. Its a more then morall union which is between Christ and beleevers, they are not onely his friends and brethren, but his Spouses, and Members. If he be a head, they shall be the body; and if he be a vine, they are the branches: Nay the union  
be-

betweene Christ and beleevers, is nearer, then that of the vine and branches; of no branch can it be said (properly) that it is in the vine, and the vine in it: But of beleevers 'tis said, Christ is in them, and they are in him. This union demonstrates also the truth of Christs love to beleeving soules. I shall now make a word of Application, and conclude this point. There be but three uses unto which I will speake;

viz. a use of { Information,  
Comfort, and  
Counsel.

Use I. The point informes us of the sweetnesse of Christ to all the Saints. O how sweet! how kinde! how gracious! is Jesus Christ to beleevers, thus to minde them, thus to set his heart upon them. Beleevers, the Lord loves you; Is he not in this sweet unto you. Ruth at the consideration of Boaz his love, falleth on her face, and saith, *Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I*  
am

am a stranger. Fall on your faces beleevers; you were once strangers to Jesus Christ, but you have found grace in his eyes; your names are written upon his heart in letters of love: well may you say that Christ is sweet, seeing he loves such strangers as you were. The King of Israel is surely sweet in setting his love upon you, who were strangers unto Israel. O how happy art thou, O poor beleever, in being the object of thy Lords love! The meanest beleever may raise up a very high structure of happinesse, upon this corner stone, Christs love. O how blessed art thou in thy beloved (poore soule!) and how sweet is hee to thee! that hath alway a fire of love burning in his bosome towards thee.

11, This point is very comfortable to beleevers. Its a cordiall to you, is it not, O beleevers! that Christ doth love you? doth it not revive your hearts (my brethren) to hear, that he who is the Lord of life, and  
glory

glory in himselfe, is a Lord of grace and love to you? Jesus Christ who hath written upon his garments, Lord of Lords; hath also written upon his bosome love to beleevers. Certainly (beleevers) could you but see how near you are to Christ, how highly he prizeth you, how dearly he loves you; I should not need to bid you rejoyce, or be glad, or be of good comfort.

*Object.* No, will the soule say, Indeed you need not, if I could but see that Christ loved mee, but I doubt that.

*Res.* Doubt it not (O beleeving soule) but be confident, and in that confidence bee comforted: Christ loves you, and that (as wee shall shew hereafter) with a transcendent love.

*Object.* But its good to have a ground of confidence; and in vaine shall you comfort me, if I see no reason in your words. *Why what reason is there that Christ should love mee?*

*Res.*

*Ref. Christs love is its owne reason.* He therefore loves because he will. It may be the vanity of our wanton love, that we love meerly because we love: But its the glory of Christs love, that he doth so. *The reason why Christ loves thee (O poor soule!) is in his owne bosome.* If thou looks in thine, thou wilt not finde it (because tis not there) but look up into Christs bosome, and there it is. *He will have mercy upon whom he will.* Christ will love thee, and doth love thee (O beleever) because he will. Doe not therefore stand questioning why he should, but be comforted, and rejoyce in this that he doth love thee, even thee (O poor soul.) Though it may be thy faith be little, yet Christs love to thee is true.



Mark and  
mind this.

*Q.* But though he love me now; will he love me still? *Will not Christ dislike me hereafter, and upon that dislike desert me?* Sure I am I shall give him cause, and I feare he will take it. And certainly if Christ desert, I dye, I cannot live longer then I have his love.

A. Nei-

*A.* Neither dye, nor doubt, poor soule! Thy Lord so loves thee, that he will not leave thee; or if he doe for a time, hee will not alway. *Christ's bowels burne with love, and that fire however smothered for a time, will breake out in a flame at last.* Christs love is like himselfe, immutable and unchangeable. *Love is Christs life as well as thine:* He will not surely kill himselfe by deserting thee. Thou canst not live except Christ doe love, neither can Christ. Your Lord hath sworne (*and surely if hee break his oath he dyes*) that the mountaines shall be removed, but his love shall not leave thee.

*Object.* Oh! But though Christ doe love me, yet men hate me. I cannot be so cheerfull in Christs love, because I meet with the creatures wrath.

*Rep.* I pity thee poore creature. Thou hast the love of the Potter, and thou fearest the wrath of the potsherd. Why art thou so weake, as to sinke under the creatures wrath, while thou hast the Creators love.

Be



Be of good comfort, Christ can breake in peeces all thy enemies with his *iron rod*, while in the mean time hee'l comfort thee with his *Shepherds-crook*. Why dost thou droop at the hatred of him, who dwelleth in a Tabernacle of clay, and not rather *triumph* in the love of him, who is *set downe at the right hand of the Majesty on high*. Looke up beleever; heaven is cleare over thy head, though the earth be dirty under feet: Though thou be in a *storm* among the creatures, yet the *Sun of love* shines on thee from Christ. He smiles and loves thee, what though men frowne and hate thee? Feare not him who hates thy body, and at worst can but destroy that; rejoyce rather in him, who loves thy soule, and at the last will raise up thy body from the grave, and give thee a glorious body like unto his owne; and fill thy soule with eternall joy in the injoyment of his everlasting love.

The last use of the point is for  
counsell.

counsell. Sith Christ loves the Saints, I would (surely the point might, and doth ) counsell, both, the world, and beleevers.

First, you men of the world; If you have an ear to heare, beare : Christ loves beleevers, be ye counselled to doe the like. Certainly Christ will take it well at your hands, if you love them who are beloved by him. His friends are sometime strangers in your land, use them well, shew them love, put it upon Christs score; he loves them, and he will reward you : Jesus Christ doth so love beleevers, as that he will not let a cup of cold water, given to them in his name, (that is, because hee loves them) goe unrewarded. I say it again, sith Christ is gracious, and loves beleevers, be ye wise and love them also. However take heed that ye do not wrong them. If you will not doe them good, beware you doe them no hurt : Beleeve it, if you doe, Christ loves them, and he will not beare it. Tremble, lest ( while you lift up  
your

your hand against beleevers) that Jesus Christ who loves them, dash you in peeces. Beware of persecuting *Christs beloved ones under pretences.* It will be but a poore excuse, to say they were *Schismaticks*, Christ knows them to be *Saints* : Beleeve it, the blood of beleevers is very precious; and as he will punish Antichristian wretches, *under what names, or titles soever distinguished* : So also will hee be avenged upon all those who dare touch beleevers, *under what nick-names soever disgraced.* Therefore if you will not be so wise, as to love; yet be not so mad, as to hurt those whom Christ loves.

But secondly, let this counsell beleevers ; sith the Lord Jesus loves them, that they would walke worthy thereof. Beleevers, live as the objects of Christs love. Advance his Kingdome, imbrace his counsels, love all his members, be abundant in his worke, and service. In all things shew that Christs love to you hath a constraining power in you ; at least be yee

D

counselled

counsell'd to love Christ who loves you; and that so much the rather, because Christ deserves thy love, though thou doe not deserve his. O let not the love of Christ plead against you, and say, I runned out to them, but they returned not in to me. Let not Christ say, I gave you counsell, & you did reject it; In love I gave you Commandements, and you did transgresse them. No, but sith Christ loves you, love him; and if you love him, keep his Commandements. Rouse up your selves, O beleeving soules! and considering that Christ loveth you, demeane your selves accordingly. If he call, come: If he bid you go, go: If his Kingdome be advancing, joyne in the work (*this is the Kingdome of him that loves you*) If his Spirit counsell, take it (for it comes from love.) In a word, in all things live as those who indeed are beloved of Christ. And let your carriage be exactly obedient, kinde, and loving unto him, who doth stoop so low, as to love such poore creatures as you be.

And

And if any aske, why you love, and labour for Jesus Christ, tell them, tis because you love him: And add withall, that did they but know how Christ loves you, they would rather aske, why you love him so little, or doe for him no more. But if they demand, *how doth Christ love you?* Tell them, that question is unanswerable. Indeed say he loves you, and that *truly*; but withall *transcendently*. That Christ loves you tell all the world *you know*; but *how* he loves, tell them, that *passeth your knowledge*; yea and the knowledge of every creature, for tis a *love passing knowledge*. And this is the next thing, and the chiefe thing which we shall speak of.



## SERMON II.

EPHES. 3. v. 19.

And to know the love of Christ which  
passeth knowledge.



CHRISTS love is the  
Saints life. Paul  
tells you, hee was  
dead to the Law, that  
he might live to God.  
And the ground thereof was this,  
that he lived by faith in Christ, who  
loved him, Gal. 2. 20. As the life, so  
likewise the comfort of the Saints is  
wrapped up in the love of Christ. A  
beleever can neither live, nor rejoyce,  
if the Lord Jesus smile not upon his  
soul. But if Jesus Christ wil but smile  
and

and shine in the light of love: Beleevers know not only how to live, but also how to rejoyce in all, even the worst of times. Hence it was that this Apostle praying to the father of our Lord Jesus, for the Ephesians, that they might not faint at his tribulations: He intreates, that to this purpose, they might know the love of Christ which passeth knowledge.

Having briefly touched at the reality of Christs love to beleevers (as it is included in this place) I shall now speake more largely to the royalty thereof (as it is set out in this phrase) that it passeth knowledge. Whence our second poynt was this,

*That love which Christ beareth to beleevers, is a transcendent love.*

You see how fully this poynt lyes in these words. It must needs be transcendent, sith the Apostle saith, it passeth knowledge.

I shall indeavour to open the point, and give you the meaning thereof, by bringing you to the

top of this high hyperbolical expression, in three steps or staires.

First, The love of Christ to beleevers is transcendent, it being above expression. Those who enjoy Christs love, they know not how to expresse it, such is the transcendency of the love, that it passeth their knowledge, how to expresse it, in any language. The Scripture sets out the light of things by this; that they are unspeakable. So when it would heighten and declare, the transcendency of that rapture, in which Paul was (when wrapped up to the third heavens) and the glory of that which he then heard, it sets it downe by this, that it was unutterable. He heard unspeakable words (which may bee an Hebraisme for things: word and thing being in the Hebrew convertible) which it was not possible for a man to utter, 2 Cor. 12. 14. In like manner when the Scripture speaks of the transcendent joy, which beleevers rejoyce with all by beleeving: It useth this phrase

דבר

apud He-  
braeos est &  
verbum, &  
res



phrase, that it was unspeakeable,  
1 Pet: 1. 8. *Ye rejoyce with joy unspeak-  
able.*

And it must not bee passed by  
in silence, that the joy of which  
Peter speakes, is that which belee-  
vers have by faith, which certainly  
is founded upon Christs love; So  
that if the joy, in the faith of Christs  
love be unspeakable, the love it self is  
much more. For quod efficit tale est, est  
magis tale (as the Logicians speak)  
i.e. That which makes any thing so, or  
such; is much more it self so, or such. This  
may be the first step, to ascend the  
height of the expression, and to de-  
clare the transcendency of Christs  
love to beleevers. It passeth know-  
ledge in this, that no man (no,  
though he had the tongues of men and  
Angells) knowes how to expresse  
it.

2 Christs love is transcendent, and  
may be said to be above knowledge, in  
that it is above apprehension. As the  
language of beleevers cannot ex-  
presse, so neither can their know-

ledge apprehend the light of their Saviours love. Men often can apprehend more then they can expresse; when the tongue is silenced, the understanding may be comprehensive. But now in the love of Christ, there is that, which poseth and confoundeth the very intellectualls of men and angells. It is so high, as that there is no reaching of it; so deep, as that there is no sounding of it; so long, as that it exceeds measuring; and so broad, that there is no comprehending it. The most spirituall Mathematician is not able to commensurate Christs love in all its dimensions. Its as possible for that little crevise of the body (the eye) to let in all the light of the sun: At tis for that great eye of the soule (*knowledge*) to let in the lustre of Christs love. The Holy Ghost when hee would set out a thing as transcendent, hee useth this phrase, that it is such as cannot be comprehended. As now, speaking of the great things, which God doth,

doth, it is said they are such as wee cannot comprehend, Job 37. 5. without doubt, as the operation of the fathers hand, so the expansion of the sons heart, is such, as cannot be comprehended.

In this, the fathers works, and the sonnes loves, doe equally transcend, that they passe knowledge, and are not able to be apprehended.

3 Christ beares to beleevers a transcendent love, and it passeth knowledge in this, that it is above conception. Fancy can conceive, that which reason cannot comprehend. The understanding being bounded by reason, cannot goe beyond its limits; and therefore where reason cannot suggest, the understanding cannot apprehend. But now fancy is winged, and it will flye: It doth (as Scaliger speakes) *aspernari ceterorum finium prescriptionem*: It scorneth to be bounded though by reason it selfe: It flyeth high and will guesse (at least) at the transcendent height of that which reason

reason cannot reach. Yet such (my beloved) is the love of Christ, It is so high, so superlatively transcendent; That let fancy loose and let it flye as high as it can, it is not able to scape to the top thereof. As the understanding going to its utmost bounds: So fancy flying beyond all bounds, is not able to conceive what is the love of Christ to beleivers.

So that now when I say, the love which Christ beares to beleivers is transcendent, and when you read in the Text, that it passeth knowledge: You may take the meaning thus, That it is above the expression of the finest oratorie, the comprehension of the deepest theorie, and the conception of the sublimest fancy. In so much as, let oratorie speake, wisdom study, fancy fly, yet neither the one, nor the other, nor all are able to expresse, apprehend, or conceive what is the love of Christ to beleivers. Indeed the love of Christ is such as heaven it selfe (though it be the state of sight) doth not as here-  
after

after we shall shew) exalt the Saints  
so high, as to make them able to  
comprehend that love in the *fields*,  
whereof they doe walke and live.  
It is with the Saints in Heaven, as  
with the fishes in the Sea: they  
swim up and downe the mighty  
waters; but yet they doe not, can-  
not comprehend that *watry world*, in  
which they live. In like manner,  
the Saints above, though they swim  
up and down the *infinite ocean of love*  
(which is in their Saviours bosom)  
yet they can no more comprehend  
that vast *sea of love* in which to e-  
ternity they shall bathe, and blesse  
their soules, then the little *fish* can  
comprehend the *great sea* in which  
it swims. Wherefore (ere I pro-  
ceed further) let me premise this;  
that it is not in my thoughts, nor  
dare I presume this, neither would  
I have you expect, that by any  
thing which I shall or can say, I  
shal be able to set out the *infinitesse*  
of that love (of which we shal treat)  
according to his full latitude, and  
worth.

worth. No, this I dispaire of ; only I desire to let you see some of the glimering beames of that *transcendent love* which is in Christs bosome towards beleevers, so as that you may wonder at it, and set about the exacter study of it. And looke as a painter when he intends to draw out the Sea, or the world in a Map, hee maketh onely some little *shadowes* of the earth and sea, that so the beholder may be inabled to guesse at the vastnesse thereof: In like manner I shall draw before you (in my discourse) some little *shadowy prickes, or lines of Christs love*: that thereby I may helpe you somewhat to imagine, what is that *infinite transcendent love*, which neither Saints nor Angells are able (in all its lustre and dimensions) to paint out or discover.

For the prooffe I shall not need to adde more Scriptures; it being cleare enough by what the Apostle speakes in this place of Christs love, that it is transcendent. In the

the verse before this, the Apostle hints, that there are all the *dimensions* in Christs love, which may serve to declare any thing vast and infinite. There is *abreadth*, and *length*, and *depth*, and *height* in the love of Christ. And it is worth the noting, the Apostle doth not tell *how great* those dimensions were. He doth not say *how broad*, or *how long*, or *how deep*, or *how high*; but (as if the dimensions of Christs love did transcend his knowledge) he passeth it by, and only addes this, *that this love passeth knowledge*.

I find not this phrase (to my best remembrance) but once more in the new Testament, and that is *Philip. 4. 7.* where *Paul* speaking of the transcendency of the peace of God, he saith, *it passeth understanding*. Certainly, it is the glory of Christs love (as well as of his fathers peace) that it also *passeth understanding*.

If at your leasure you read, and reading *spiritually* consider, what is pre-

presented to faith, in the booke of the *Canticles*: you will see this truth (that the love of Christ to beleevers is transcendent) in the glory and convincing power, and proof thereof. It may be in your time you have mis-spent some houres in reading of some *Romances*: And you have wondred at some strange stories of love which you have met withall: But alas! should you compare the highest love that ever you read of, with the love of Christ to beleevers; you will be forced to confesse, that that love in comparison of this, is but like the story it selfe, i.e. a meer fancy. If ever strength of affection, were set out in sweetness of expression: It is in that book to a spirituall eye: when I doe but consider the 4 Chapter only of that *Song*: I cannot chuse but wonder at the high transcendency of Christs love to beleevers. Surely I conclude the affections are sweet, strong, glorious, unconceivable, when the expressions thereof are so ravishing,

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so great, so high; as in that Chapter they are.

I shall give one generall demonstration to let you see the truth of the Doctrine, that Christs love to beleevers is transcendent: The demonstration take thus;

*That love which includeth in it, and comprehends all kindes, acts or demonstrations of love whatsoever, must needs be a transcendent love.*

*But such is the love of Christ to beleevers, &c. Therefore, &c. I suppose the major is cleare enough, and needs no prooffe. The Painter tooke the direct, and undeniable way to make the Picture of Minerva transcend, and excell all other beauties, when he epitomized, or contracted all the severall rayes, and particular beauties that were scattered up and downe in other persons, or pictures, in that one peece. It is upon this ground an axiome indubitable, and beyond or above dispute, That the Sunne doth far transcend in light, any, or all the other lights,*

*lightes, Moon, or Stars, &c.* because in its light, all theirs is contained, and that in an eminent manner.

All the question is about the *minor*; whether that *Christs love* be such to beleevers, as that it includes and containes in it, all other *kindes* or *acts* of love whatsoever. Now this I shall put out of question by an *induction*, or *enumeration* of the *severall kindes*, or *acts* of love.

Amongst other (how exact I will not determine) the *Moralists* tell us of these foure kindes of love as the chiefe, *viz.*

1 *A love of friendship.*

2 *A love of pity.*

3 *A love of sympathy.*

4 *A love of complacency.*

In these foure onely, I shall instance (which I had rather call *severall demonstrations*, or *degrees* of one and the same *passion* of love, then *particular kinds distinct*) and shall shew that *Christs love* to beleevers, includes, and containes in it all of them, and that therefore it must needs bee transcendent.

1 The love of friendship is so called (not as if it were the *habit* of friendship it selfe, but) because it is that kinde, or act of love whereby we prosecute or follow one, whom we looke upon, and love as a friend; and to whom we wish good. Now this kinde (or rather degree) of love, is in the love of Christ to beleevers: Christ looks upon, and loves all beleevers as friends; hence it is, that he counts, and calls them all by that name, *ye are my friends*, Joh. 15. 14. And that this is reall, appears by his dealing with them. Therefore tis added; *Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of the Father, I have made knowne unto you*, ver. 15. Those whom we love as friends, we open our minds unto; and its their priviledge; we communicate to them secrets which we have heard. Christ dealeth thus with beleevers, and thus dealing, doth not he declare to them the love of friendship?

2 *The love of pity.* This falleth in, and followeth upon the former; for (as Job saith.) *to him that is afflicted, pity should be shewed by his friend,* Job 6.14. This also is included in Christs love to beleivers. For upon that *love of friendship* which he bears to them, he acteth this of *pity* still towards them; when *no eye pitied them, his eye did.* When sinners, and Satan rather *laugh* at their misery, and say, *Aha, Aha, so would we have it.* Christ he as it were *sighs* to see their sorrows, and indeed *pities* their soules: Hence it is said, *Isa. 63. 9. In his love; and in his pity he redeemed them* (twas reall pity it did work) *and he bare them, and carried them all the dayes of old.*

3 *The love of sympathy* (which in truth is but a bigb degree of *sy*) is also contained in the love of Christ to beleivers. Men *sympathize* with those whom they love; when they doe (as it were) take up their miseries upon themselves, and be as if they were in their friends case. Thus

Thus doth Jesus Christ, when he sees any beleever groan either under sin, or sadnesse, he comes, & by a sympathy, doth afflict himselfe (For in all their afflictions (saith the Prophet) hee was afflicted, Isa. 63. 9.) as if he himselfe was in their sadnesse, and under their sinne. The Author to the Hebrews tells us, *Wee have not an high Priest who cannot sympathize, i.e. sympathize with our infirmities;* Cha. 4. 15 His meaning is, that indeed our high Priest Jesus Christ doth sympathize with beleevers in their sorrowes. And in Chap. 5. 2. it is said of Christ, that he can have compassion of the ignorant; that word is *μετρησύναι*, and it signifies as much as, hee knoweth how to pity according to the measure of our misery. Let the misery be never so great (for with reference to great measure) I beleeve the metaphor is used) Jesus Christ knows how to measure out as great a measure of sympathy, as is needfull. So that Christs love to beleevers you see containes in it also the

love of sympathy.

God is on-  
ly ours in  
Christ.  
Christ is  
called,  
אלהינו

i. e. God  
with us, or,  
our God.

Lastly, For the love of complacency ( which indeed is the highest degree of love ) this also is in Christs love contained. You have a description of this love of complacency ( and a demonstration also of the thing in hand ) Zeph. 3. 17. *The Lord thy God ( which I understand of Christ ) in the midst of thee, is mighty, he will save, he will rejoyce over thee with joy : he will rest in his love, he will joy over thee with singing.* Its the nature of the love of complacency, to rest in its self, and to rejoyce in its lettings out unto its object, as it were with singing. Thus doth Christ to beleivers : He first loves them, and then rests in that love, and after solaceth himselfe in their soules, and rejoyceth with singing, while he rests in his love, with them, over them, in them. Looke as the father did from all eternity, by his love of complacency, rest in the sonne, and tooke his delight in him, as it is Prov. 8. 30. So doth Jesus Christ  
rest

rest in beleevers, & he solaceth himself in their persons, for as it is there added *vers. 31. His delights were in the sonnes of men.* Thus doth Christs love to beleevers (you see) comprehend in it this highest kind (or rather degree) of love, *viz. that of complacency.*

So that now to wind up the demonstration ) Looke as the Sea doth transcend all other rivers, because that they all come, and empty themselves into it. In like manner doth the love of Christ excell all loves whatsoever, and is transcendent; In as much as all the kinds, acts, or degrees of love which runne up and downe among the creatures (as it were in severall channells) doe all meete, and empty themselves in Christs bosome, as into the vast ocean of love, and thence flow forth into the bosomes of beleevers, as the sole choyce peculiar cisternes of the same: great, high, transcendent love.

But because my designe is a little

to loose my selfe in this discourse of love. I shall for the further making out, and discovery of the transcendency of Christs love to beleevers : Speake to it more particularly : And at this time I shall touch at the *substance* and *circumstances* of this love, and in both, shew how it doth transcend, and passe all knowledge.

1 For the *substance* of the love of Christ to beleevers : It is such as if rightly (i. e. *spiritually*) considered: will appeare to bee *transcendent*. There are (to omit others) but 4 things which I shall touch upon briefly, as the substantiall declarations of the hyperbolicall excellency of this love.

<i>viz.</i>	{	1 The nature.	} of this love
		2 The degrees.	
		3 The duration.	
		4 The operation.	

1 To begin with the *nature* of Christs love to beleevers, It is transcendent, it being of the same nature



ture, that the fathers is to him. Jesus Christ loves beleevers with the same kind, or nature of love, with which the father loves himselfe. His love to them, and his fathers love to him, for nature are all one: And if there be transcendency in the one (*viz* the fathers love to Christ) there must needs be also in the other (*viz* Christs love to beleevers) for they are in their nature both the same. Christ himselfe beares record to this truth. *As the father hath loved me, so I have loved you, John 15. 9.* That you may fully feele the weight of this demonstration, take it in these 3 Conclusions briefly.

I Of all love, that is the most transcendent love which is in God. For God (as the spirit saith) is love, 1 Joh. 4. 16. Water in the fountaine is the sweetest, and love, in like manner, in God is clearest, for he is the God of love, 2 Cor. 13. 11. Looke as light in the sunne is the most transcendent; So love in God must needs transcend, because love is in him, as

light is in the sunne, i.e. In its prime, and proper orbe or seat. And indeed as every beame of light, is but the irradiation of the sunne, so all the love which is in the bosoms of creatures, is but like some little drops of dew, which first fell from the Heaven of love, Gods bosome.

2 Of all the love which is in God, that is the most transcendent, which hee lets out to Christ. It is Christs glory that he is crowned with the flower, beauty, and glory of the fathers love. Jesus Christ was he, who is still not only the beloved, but the wel-beloved of the father; in whom he was well pleased, i.e. In whom the father did rest in the highest degree of his love. And apparent it is, by all the actions of God, that he loved Christ with the most transcendent kind of love. In as much as that he made all things for him, gives all things to him, and lets not out so much as a drop of love to any creature, but that it first runnes into his bosome, and so through him

him to the creature. The very spirits and quintessence of that love which is in Gods bosome, was let out (and that without measure) into Christs. Now,

3 That love which Christ bears to beleevers, is the same which he had from the father. As it flowed from the fathers bosome into his, so it flowes from his bosome into beleevers; It is the same love for nature, and quality. As every drop of the Sea is the same for quality, that all the water in the Sea is : So every drop of love which falls in upon the bosomes of beleevers, from Christs, is of the selfe-same nature, and is the same for quality, which the father beares to him. Indeed there is difference in the quantity. And the reason is, because our Cisternes are not so capacious as Christs Cistern. And yet so much as we can contain we shall have, as I shall shew by and by.

So that now, herein is the first thing, wherein the transcendency of Christs love to beleevers appeareth;

eth; It is the same for nature with that which the father shewes to himselfe. Hence it was, and is, that Christ both did, doth, and will, declare the fathers name to beleevers, that (as it is John 17. ult.) the love wherewith the father loved him, may bee in them, as hee himselfe is in them.

2 If wee consider the degrees in which, or the measure according to which Christ lets out his love to beleevers, we shall see it is transcendent in that also. Christ fills the bosome of beleevers with as much love as they can hold. The creature when enlarged to the utmost, is not capable, neither can it containe more then they have. So that as the nature of the love is high; in like manner the degree is full. The Prophet Jeremiah speaking of Gods Wrath against sinners, useth a metaphor in which he compares Gods wrath unto wine (as also the Psalmist doth, Psal. 75. 8.) and sinners unto bottles; and setting out the degree of that wrath, He saith, every bottle is full of

of wine, *Jerm. 13. 12.* Beloved, *Christs* love is compared to wine also, *Cant. 1. 4.* And if you compare the *bosomes* of *beleevers* unto *bottells* (as you may) then certainly know, every *bo-*  
*some* is full of the wine of *Christs* love. The *justice* of the *father* is not more exact to fill the *bosome* of *sinners* with his *wrath*, then the *grace* of the *sonne*, is free to fill the *bo-*  
*somes* of *beleevers* with his love. Hence it is that he saith, *Open thy mouth widely, and I will fill it, Pjal. 81. 10.*

You read of a *box* of *oyntment*, which when it was opened, the whole house was filled with the odour thereof, *Job. 13. 3.* such a *box* of *oyntment* is the *bosome* of *Christ* (as may be gathered from *Cant. 1. 3.*) which being opened in the houses, *i. e.* the hearts of *beleevers*, fills them [full] with the sweet savour thereof. And indeed, as *Christ* bids *beleevers* aske the *father*, that their joy might be full: So hee is as *bountifull* himselve (as he would have

have his *Father* to be) and therefore without their asking (for hee loveth first) he lets out, yea and fills them with his love. In this life beleevers have (at least might) *as much love as faith can let in*; and if the soul be not full 'tis onely because the *mouth is narrow* (as the bottle with the narrow necke in the ocean.) And hereafter, as much as *vision* it selfe can swallow. So that now the transcendent fulnesse of that degree in which Christ lets out his love to beleevers, doth evidently declare the love to be transcendent also.

3 Adde to both these the consideration of the *duration of Christs love to beleevers*; and this will further demonstrate its transcendency. As the nature is high, and the degree full, so the duration is constant, and perpetuall. *Having loved his owne*, he loved them, *εις τέλος* i.e. to the end; it may be, to the perfection, *Joh. 13. 1.* Christs love is once and ever. It is of the same nature with himselfe, unchangeable. As nothing

thing in beleevers was so good as to make him to set his love upon them; so nothing is so bad, as doth make him take it off again. Indeed sometime the visible actings, or demonstrations may be concealed, but stil the love it self remains sure, and is never violated. That looke as Divines say of Christ upon the Crosse, *The beatificall vision was suspended, but the hypostatical union was not dissolved.* In like manner, though the light of *Christs love* may be for a time obscured, yet the life thereof is still preserved. The love may be darke sometime, but dyes never. There is nothing, no not sin, that can totally, and finally separate between Christs love, and a beleevers soule. *Paul* asketh the question, (to this day it is unanswered, yea and unanswerable) *What shall separate?* Rom. 8. 35. *The mountaines shall depart, and the hils shall bee removed (saith Christ) but my kindnesse shall not depart,* Isa. 54. 10. Beleevers, those high hils which you sometimes see,

see, at whose sight ye wonder: And the mighty mountaines which you behold sometime, and are amazed at their vastnesse; those very hills and mountaines not onely may, but shall depart: But yet the love of Christ towards you, is so transcendently high, and sure, that it shall not, nay cannot depart. So that, as the very heavens themselves wax old like a garment, and yet the person of Christ remaineth; even so shall heaven, earth, every creature wax old, decay, and dye: But still the love of Christ towards beleevers, shall continue young, fresh, and flourishing: Such is its duration, such shall be its continuance. Indeed the very life of Christ, must depart, and he dye againe, ere his love to his can decay: For his love is not onely the beleevers life, but his owne (as was hinted formerly) O the transcendency of this love, which shall thus last!

4 Consider now in the last place, the operation of Christs love to beleevers; and you shall see its transcendency

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answerable to its *nature, degree, and duration*. We guesse at the transcendency of things by the noblenesse of their operations. It is a certaine rule, *the more noble any thing doth operate, the more noble it is in its selfe*. Love of all the affections being the most noble, answerably it hath the most noble operations. Christs love will easily appeare to be transcendent, if wee consider how much more nobly it operates then any other love in the world. From the first point of time untill this, yea and till time shall be no more; the operations of Christs love to beleevers, have been, are, and shall bee transcendently glorious and noble.

I shall not in this place so curiously search into all actions of Christ (because I shall more particularly speake to them by themselves) to let them therefore passe; I shall onely instance in five particulars, and in them you shall see the transcendent operations of the  
love

love of Christ to beleevers.

I *There was no condition so low, unto which Christ did not condescend, to declare that his love did transcend.* High love stoops low; and the higher still the love is, the lower still it stoops. You may take loves elevation, by its condescension; and the lower still that you observe love condescendeth, the higher alway you must conclude it is elevated. I thinke it was but a fancy, which one reporteth of a great Prince, who (its said) tooke upon him both the habit, and imployment of a dayes-man, working to build a house (in which his beloved was) that he might visit her. Yet let me tell you, it is no fancy, but a reality in Jesus Christ; that out of the height of his love to beleevers, hee took upon him both the *forme*, and the imployment of a *dayes-man* (which some thinke, though I doe not, to be intended in that of *Job 9 33.*) to declare not onely his obedience to his Father, but his love  
to

to beleevers. He emptied himselfe, or made himselfe vaine (for so the word ~~exaltare~~ may be translated) and tooke upon him the forme of a servant, &c. Philip. 2. 7. Christ became of no reputation, that his love to beleevers might be of high reputation. O how noble did Christs love operate towards beleevers, when hee stooped so low for their sakes.

2 *There was no action so mean, which he did not cheerfully undertake, to declare his love to beleevers.* Royall love doth (as it were) debase the soule, to any (though the meanest) service, to declare it selfe. *Jacob* will be a servant, and keep sheep in the heat of Summer, and the cold of Winter, rather then not shew his love to *Rachel*. And *Jesus Christ* will wash his Disciples feet (a mean imployment) and though he be Lord of all, will be a servant unto all his Disciples, that he may not onely teach them humility, and love one unto another; but also that he

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may

may declare the height and transcendency of love unto them all.

3 *There is no failing so foule, which he doth not passe by, to declare the surpassing greatnesse of his love to beleevers. Great love passeth by, and pardoneth great faults. And the greater the faults are which be committed, the greater is the love by which they are pardoned. Peter failed grossely when he denyed, and forswore his Master: But love operated transcendently, when it passed that by: What failing more grosse against the bed of love, then Adultery? Surely the sonnes of men will not passe it by: This fault doth transcend their love; yet though men will not, Christ will (as tis 7er.3.1.) His love transcends this fault. Christs Love to beleevers is far greater, and doth much transcend the love of men to their wives, and therefore hee doth that which they will not, i.e. Passe by the foule failing of Adultery. I take the Prophet clearly and precisely*

cisely to speake this of Christ; for 'tis he alone who as 'tis ver. 14. *is married unto beleevers.* Its the glory of mans love (and then doth love operate nobly) when he passes by an offence: Its much more the glory of Christs love, and that shews it selfe transcendently glorious, in its operation, by passing by the grosse, and greatest failings which are in beleevers.

4 *There was no gift so great, which Christ did not bestow upon beleevers.* Love produceth gifts. Isaaks love to Rebekkah was seen to be great by the great gifts he sent her. *A golden earring of halfe a shekel weight, and two bracelets of ten shekels weight of gold,* Gen. 24. 22. Christ gives grace (which is far more precious then gold) to beleevers: *Out of his fulnesse we receive grace, for grace,* Joh. 1. 16. Nay, so great was his bounty, and so large were his gifts, *That he became poore for our sakes (that was by giving) that by his poverty we might be made rich,* 2 Cor. 8. 9. But what

greater gift then himself? yet such is the transcendent operation of Christs love, that he gave himselfe for beleevers sakes, and to their soules.

5 Adde to all these, this also, that such is the transcendent love of Christ to beleevers; that *there is nothing almost* so meane in them, but he highly prizeth it. Love prizes every thing in the party beloved. Christ doth, both prize, and praise mean things in beleevers, because his love towards them is mighty. Their *voyce* (though *inarticulate* (for so the word קול signifies) is *sweet* Cant. 2. 10. Their *love* (though *faint*) is *faire* with him, Cant. 4. 10. Their *gifts* (though *small*) are so prized; that *where ever* the Gospell of his love shall be preached, the *guifts* of their love shall also be divulged, Mark. 14. 9. Thus you see all along, how transcendently glorious, and noble the love of Christ operates towards beleevers: And what doth it declare but this, that the love of Christ is indeed

indeed transcendent, passing knowledge.

Having thus briefly touched at some Demonstrations of the transcendency of Christs love to beleevers, *substantially*: I shall now adde but a word or two, to demonstrate the same yet clearer, from some considerable *circumstances* about Christs love to beleevers.

There bee foure circumstances which I shall but mention, *viz.* The consideration,

- 1 *Of the person loving.*
- 2 *Of the persons beloved.*
- 3 *Of the time of this love.*
- 4 *Of the end thereof.*

1 Consider the *person loving*, *e. i.* Jesus Christ. He being a transcendent person, his love is like himselfe transcendent also. *Persona est amoris mensura.* According to the dimension of the person, so are the dimensions of the affection. The height of the lover, is the height also of the love. As the Moralists judge of the magnitude of crimes, by the

persons against whom committed : So we may also conclude the greatnesse of the love, from the greatnesse of him by whom tis declared. A little wrath revealed by God is great, because he himselſe is great: And a little love let out by Chriſt, muſt be great love alſo, becauſe he is great. Fire is by ſomuch the greater, and hotter, by how much the fuel or matter, in which it is, iſt he more combuſtible. Love is fire, and the flames thereof transcend and exceed, according to the vaſtneſſe of the boſome in which it burnes. Fire in wood makes a great flame, and gives a great heat, but fire in brimſtone flames more, and burnes hotter. Love being in Chriſt, tis as fire in brimſtone, or rather as fire in a mount of ſpices, it muſt needs therefore give a great heat, and make a great light. And that light will diſcover his love to be transcendent. *As the man is, ſo is his ſtrength* (ſaid they of Gideon) *Judg. 8.11.* *As the Lord is* (may we ſay of



of Christ) *so is his love.* He is wonderful and his love must needs be so too. Because we are but little, therefore our love cannot be great: and because Christ is great, his love cannot be little. The love of the Lord Jesus cannot chuse but be transcendent, *passing knowledge*, because himselfe is such. But

2 Consider the *persons beloved*, and this (especially joyned with the former) will indeed demonstrate that the love of Christ is transcendent. Who are beleevers, that are thus beloved? Are they of any note or name? nothing lesse, *wormes* they are, and not *men*. Nay not bigge, but *poore wormes*: For so Jacob is stiled, *Esay 41. 14.* Hee that knoweth their frame *remembereth well* they are but *dust*; *Psal. 103. 14.* But this is not all, for as they are *wormes*, so *worthlesse ones*; and as they are but *dust*, so *defiled dust* too. Now that the rich *Jesus*, should love *poor Jacob*: That hee who is so *mightry*, should affect beleevers so *meane*:

That he who is so pure, that hee is without spot, or blemish, should open his heart to such as are spotted all over, and whose very beauty (without him) is but a blemish; This heightens the love indeed, this declares that it doth transcend. He that knowes how mean, worthlesse, contemptible creatures beleevers are (without Christ) wil quickly (if he consider that Christ loveth them) conclude that the love passeth knowledge.

3 If we take into our thoughts the time of love, either when it was first set, or first drawne forth, we shall see by this also, that it is transcendent. For the beginning therefore, when it was first set, it beares date before time. Before time had either beginning, or being; Love had both, in Christs bosome, towards beleevers. Christs love to beleevers is an ancienter building then the world: for when the one had no foundations, the other had.

Surely if (as it is *Prov. 8. 31.*) his  
delights

*delights were in the sonnes of men, that is, beleevers, (for you may call all the rest of the world, sonnes of Sathan rather then sonnes of men) if (I say) his delights were with the sonnes of men, before the fountaines of the deep were strengthened, or the foundations of the earth were appointed: Then certainly his love was also towards them before that time, for his love was the ground of that delight. Indeed the first words which Christ wrote, was love to beleevers, and this was written with glory (for twas before gold was) upon his bosome, for then other books were not. And if the love were begun time out of mind, (as we say) then certainly the love is passing knowledge (as the Text saith.)*

*And for the time when it was first declared: The Prophet tels us, it was at such a time, as in which we were most unlovely, when we lay in our blood, and was not so lovely, as to provoke any eye to pity us: Then*

Then did Christ *pasſe by*, and it was the time of his love; and then did his love breake forth with the light of life; for then he ſaid *Live*, as tis *Ezek. 16.*

Surely hee did ſhew wit, who fancied the fained beloved all beſmeared with a poyſoned hand, and made leprous thereby, and yet ſtories, that the lover was as conſtant in love as ever: But we ſhall ſhew onely the truth, and the transcendency of Chriffs love to beleevers, if we affirm from Scripture Hiſtory. When beleevers were all poyſoned with the leproſie of ſinne, and lay as Lepers by the way ſide, then Jeſus Chriſt came and tooke them by the hand, and opened the love of his heart, in letting out a ſtreame of bloud to waſh them, and make them cleane. Now, that before ever the fountaines of the deep were laid, a fountaine of love ſhould ſpring up in Chriffs boſome to beleevers; and that it ſhould bee opened in his *ſide*, at ſuch a time as they

they lay in their filth; What doth this declare, but that Christs love to beleevers is transcendent, and (as tis in the Text) *passeth knowledge*; it being set, and declared at, or in such a time. Yet

Lastly, take in the consideration of that end which *Christ aimes at in his love to beleevers*, and this will declare it also to bee transcendent. Christs love to beleevers is its owne end: *He loves that he may love*; and this makes the love glorious. Jesus Christ (beleevers) in all the love which he lets out to you, aimes not at himselfe, but at you. Hee loves you now, that he may love you ever. The end which he drives at in declaring love in a lesser measure here, is, that he may declare love to you in a greater measure hereafter. He makes you *vessels of grace* in this world, that you may be *vessels of glory* in that which is to come. All the glory which hee aimed at for himselfe, was the glory of his *grace*, and that shall be towards

wards you : Christ delights to set the golden apple of his glory, in the silver picture of your good. Hee being love, onely aimes that men may see the light thereof; and he chose your bosomes (beleevers) as the golden Candlesticks to set up the glorious light of his love to shine in.

Now then, that so infinite a Majesty as Christs is, should love such meane worms as beleevers be : And that he should set his love before the first of the times; and let it out in the worst of times, and that onely for their good as the end : Oh ! who can consider this, but must sit downe and wonder, and cry out, Oh the transcendency of Christs love. How ! how ! doth it passe knowledge. Having thus demonstrated a little, I would now apply this point at present in three uses.

- viz.  $\left\{ \begin{array}{l} 1 \text{ Of Consolation.} \\ 2 \text{ Of Conviction.} \\ 3 \text{ Of Counsell.} \end{array} \right.$

I In as much as Christ loveth beleevers with a transcendent love : How may

may this comfort beleevers at all times ! Thou complaineſt , O beleeving ſoule, that the world doth not love thee ; nay thou ſayeſt it doth hate thee : Why, be of good comfort, though the world hateth, Chriſt loveth ; and the world cannot hate thee ſo much , as he will love thee ; His love doth tranſcend the worlds hatred. What the *Angel* told *Daniel* , that ſay I to every beleeving ſoule, who groaneth under the hatred of the world , *Dan. 10. 19.* *Feare not O man greatly beloved :* Why complaine you ( Oh beleevers ) for want of the puddle drops of the creatures love; you have the pure ſpring of Chriſts love? what weakneſſe is it , to cry for want of the light of the Stars, ſo long as you have the light of the Sunne? Thou haſt the Creators love (beleever) bee not ſad therefore in wanting the love of the creature; eſpecially conſidering, what a tranſcendent love it is. Comfort your ſelves ( O my brethren ) with theſe thoughts, Jeſus

Jesus Christ loves you, and that love of his which he bears to you passeth knowledge.

2 Let this be a word of *Conviction* unto sinners. Wretches, be ye convinced, that however you say no body regardeth beleevvers, yet there is one who is greater then all, who regards them, and that in a high manner; know that Christ loves them with a transcendent love. *You break their souls in peeces, you slay them, & you murder them, and yet you say the Lord doth not see, neither doth the God of Israel regard it, Psal. 94.7.* But be convinced now to the contrary: The Lord Jesus doth see, and he doth regard them; and ere long hee will make you know, that (however you deale with them) they are deare unto him, though you love them not at all, yet he loves them highly, *Were you not afraid (saith God) to speake against my servant Moses, Num. 12.8.* God wonders that they were not afraid to speak against a man, whom he loved so much. And who can chuse



chuse but wonder, that ever any wretches should bee so vile, as to speake, and act against those, cruelly, whom Christ loves transcendently? But I pity ye (poor creatures :) It may be you thinke that Christ slightes them as you doe; yet be convinced now, and take heed hereafter what you doe; certainly who ever they bee, whom you oppose, if they be *beleevers*: Be convinced, that the Lord Jesus loveth them all with a transcendent love.

3 This Doctrine might bee a *Counsellour*, and it counsellis all to looke after, and prize a part in the love of Christ, above all the loves of the world. O friends! why doe you spend your selves, and lay out your soules in the pursuit of that which is not love; at least not transcendent love. I wish you would now be wise; you who court the creature, court them now no more: I shew you a more excellent way of love. Consider the transcendent love of the Lord Jesus; and be ye counsell'd

selled to labour to get a share in it. Oh that the hearing of this, that Christ loveth beleevers with a transcendent love, might make you sicke in your soules, till you participate of this love.

When one heard of the great love which was betweene two choice friends, he said, *utinam tertius essem, i. e.* O that I were but a third, that I might share with them in their great love. Consider it; you have heard of the *high transcendent* love, which is between Christ and beleevers. Be on fire therefore, and burn with desire, that you may partake of that love, and that at least you may enjoy that love, which those that have most, are not able to expresse, or conceive, it being a transcendent love, *passing knowledge*.

SERMON



SERMON III.

EPHES. 3. v. 19.

*And to know the love of Christ which  
passeth knowledge.*



WE are lanced out  
into the great depth  
of our Saviours love,  
wherein our soules  
may swim very sweetly;  
and although I can neither sound  
ground, nor see shoare, yet I am loath  
to desire to be from this Sea; for it  
were delight in the highest manner  
to be drowned here. The love of Christ  
is so surpassing sweet in it selfe, and  
so infinitely necessary for our soules;  
as that its my desire (at least) to

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make

make some further discovery of its transcendency.

You see what an *Hyperbole* the Apostle useth to expresse the greatnesse of Christs love by, *viz.* That it passeth knowledge.

The last time wee gave out the meaning of the expression, and entered upon the prooffe of it in the prosecution of this point of Doctrine, *viz.*

*That the love which Christ beareth to beleevers, is a transcendent love.*

This being the maine thing which I eye in the Text; and indeed the maine thing which every soule ought to eye, and live upon: I shall proceed further in the prosecution thereof.

All which I spake the last time, for the demonstration of the truth of the Doctrine, was but in a general way: I shall therefore now go on to demonstrate the love of Christ to be transcendent from a brieve survey of the course of his life.

Indeed Christs life was (as it were)

were) but one great *act of love*, begun at his birth, and carried on even to the time of his death. If we follow this *Lamb*, in the whole tract of his life; we shall see, that from his *cradle*, unto his *croffe*, the whole way was paved (as the bottom of *Solomons Chariot* was) with love.

There be three *heads*, or demonstrations which I shall now touch upon, that the transcendency of Christs love to beleevers, may appear yet more full and glorious,

They are these :

- 1 *His birth, and incarnation.*
- 2 *His life, and conversation.*
- 3 *His death and passion.*

Each of these seriously considered, will abundantly demonstrate the love of Christ to beleevers to be transcendent.

First, consider his *birth and incarnation*. How doth Christs love transcend in this act. The low condescension of Christ, in becoming *man*, doth evidently de-

clare the high transcendency of his love to beleevers. Had it not beene great love in the Lord Jesus, to have taken upon him the *Angelicall nature*? Sure it had. If Christ would have come into the world, with tydings of love, and life, he might have came as an *Angell of glory* (not as a peece of clay) and such a condescension as that had been much. But he passed by the nature of *Angels*, and took upon him the nature of man; that in this act hee may declare love to beleevers. The Apostle tells us, that hee tooke not upon him the nature of *Angels*, Heb. 2. 16. & γὰρ ἡμεῖς, i.e. in no wise, at no band, would he take upon him the *Angelicall nature*, but he took upon him the seed of *Abraham*, to declare his love to the children of *Abraham*. That we may see a little more clearly how the love of Christ doth transcend in his birth: I shall speake to this head in some particulars; and by all of them you shall see how Christs love unto beleevers did appeare, and shine  
glori-

gloriously in this act of his, when he became *man*, and was borne for their sakes.

Here I shall consider therefore particularly (under this head) these four things.

- |  |   |   |
|--|---|---|
| <p>{ 1 <i>Whence</i> Christ came,</p> <p>{ 2 <i>Where</i> Christ came,</p> <p>{ 3 <i>How</i> Christ came,</p> <p>{ 4 <i>Why</i> Christ came,</p> | } | <p>when he</p> <p>was in-</p> <p>carnate.</p> |
|--|---|---|

And out of all these you will see the transcendency of Christ's love.

1 Consider *whence* he came. Christ was in the *bosome* of the *Father*, where he lay, and lived in his Fathers love; hence he came to declare love to believers. *John* tells us, *he came downe from Heaven*, Joh. 6. 38. *Jesus* Christ from all eternity was in Heaven. There he had his Fathers company: There he enjoyed his Fathers love: There he was blessed in his Fathers bosome (for so the Scripture saith) he was ἐν τῷ κόλπῳ τοῦ πατρὸς, Joh. 1. 18. He was living in the light of the Fathers love: And being with God, he solaced him-

selfe in God. In that very light, and glory in which God himselfe was; in that same light and glory did Christ triumph: And yet from *this*, from *this* he came for beleevers sakes. He forgot (as it were) his kindred, and fathers house, to be borne for beleevers. To undertake a long journey, and from a rare place, for any, doth declare much love to them. O how long a journey did Christ undertake? and from what a *Paradise of pleasure* did he come unto beleevers, when he was borne? Surely great was his affection, transcendent is his love, who came (at least for a time) from the *house of love* (his Fathers *bosome*) to open to beleevers the *fountaine of love* (his owne *bosome*.)

2 But *where* did Christ come, when he came from heaven? was it into some *Goshen*, some *land of light*? was it into some *Paradise*, some *land of life*? was it into some *Elysium*, some *place of pleasure*? Nothing lesse. The place to which he came was



was *Egypt*, where beleevers sat in darknesse : It was the *wildernesse*, where beleevers were in the shadow of death : Twas into this world, where nothing is but *vanity*, and *vexation*. Here it was, that *Christ* came for beleevers sakes : And oh what transcendent love was it, that brought *Christ* here. His eyes saw, that his beloved ones were in a defiled place ( which therefore could not bee their rest, as it is *Micah 2.10.*) his love therefore prevailed with him to come here, to fetch his beloved hence. It was great love which *Ebedmelech* the *Ethiopian* shewed unto *Ieremiash*, when he came to the brinke of that filthy *Dungeon*, in which the Prophet was, and put downe cords to draw him thence : But what great love had it been, if *Ebedmelech* had not onely come to the brinke of the *Dungeon*, but come downe into the *Dungeon*, and not onely drew him up with ropes, but carried him up in his armes ? This had been love indeed. Why let me tell

you (beleevers,) you were in this world, in a worser *Dungeon*, then *Jeremiah* was, in which you were ready to dye for hunger, and to bee drowned in the mire thereof: And the Lord *Jesus Christ* came (when hee was borne) not onely to the brink of the *Dungeon* with cords to draw you up, but into the *Dungeon* it self, to take you up in his very bosome, and to bring you out from perishing here. *I came forth from the Father* (saith *Christ*) that was great love; but he addeth, *I came into the world*, *Joh. 16. 28*. Here was love indeed: For *Christ* to come from Heaven (the *Fathers Throne*) into the world (Sathans kingdom.) For *Christ* to come from the place in which glory shines (Heaven,) unto a place which lyes in evill (the world.) For *Christ* to come out from the presence of the Father, who alwayes smiled upon him, and to come into the place of men, who ever frowned upon him: For him to come from thence, where he alwayes heard the *Hallelujahs*.

*lujabs of Angels, to come here, where his eares were filled with the revillings of sinners & Baal! O the height, and the depth! O the breadth, and length! O the transcendency of Christs love to beleevers!*

3 But *how came Christ here?* Came he in pomp, with glory? Came he with the sound of a Trumpet; that all might know, that though hee did come into a cottage, yet he was a Prince. No, but rather in a poore meane way. Indeed when Christ was borne, an heavenly host appeared, praising of God, and singing: But that was rather, to discover unto the world, that the *Saints lover* was come into their Country, then any way to dignifie him, who indeed was above all glory. Some expound that place, *Isa. 42. 12. He shall not cry, nor lift up. nor cause his voyce to bee heard in the streets, &c.* As if it did meane, that Christ should not carry the matter (about which he came) in an outward glorions manner, with pomp; but that in a silent way,

way, he should both come and doe all that, unto which his Fathers love, and his owne did designe him. And if you consider the history of his Nativity, you will say, that Christ came not with any great shew; he was borne, not the *Son* of some great *Queen*, but the *Infant* of a poore *Virgin*: His reputed father was not a mighty *Monarch*, but a meane *Carpenter*. This was it, with which he was twitted in the teeth, as disgracefull, *Is not this the Carpenters Son?* O how meane did Christ come into the world! when he was borne in an *Inne*, and that happily none of the best (for there were not many lodgings in it) and therefore his travelling mother was faine to lye in the stable, and there was hee brought forth. And how did he lye? when being swaddled with some homely cloaths, his mother laid him in the *cratch*. He that was wont to sit upon the *Throne* amidst the *Cberubims*, was content to be found in the *cratch* among *brui s*. Verily, while

while we consider this, wee must needs conclude that Christs love was surpassing great, in that hee would vouchsafe to seem (at least) yea, and in a *humaine way* to bee so little, and to lye so low for your sakes. But

4 Joyne to all these, the end of *Christs comming into the world*, and this will exceedingly heighten the demonstration, and evince that indeed the love of Christ *passeth knowledge*. Why, for what did he come? upon what design came the *King of glory* from heaven, to earth, in so meane a way; came he to take the *Crownes* off from the heads of *Kings*, and to put them upon his own: Indeed *Herod* feared this, but without ground, for Christ came for no such end. But the end for which he came was *love*. His design was to declare, and make knowne that love which lay *bid* from eternity (in his owne, and Fathers bosome) unto beleevers. Therefore it was that he was borne in time, viz. that beleevers might see,

see, and know that love which hee bare to them from before time.

I will in a word mention (omitting others) six particular ends for which Christ was borne, and came into the world, and you will see them (like so many severall lines in a compasse) meet all in love, as in their alone center.

I The first end for which he was born was, *to redeem the precious soules of beleivers from that slavery in which they lay; yea and their bodies also from that vanity unto which (with the rest of the creatures) they were subjected.* Christ saw his beloved captives in Sathans kingdome, bound with chaines, and made slaves unto his will. This sight went to his soule; and his love could not containe it selfe, but he must come, that his beloved might be set free. That this was the end of his nativity, the Apostle witnesseth, *Gal. 4.4 When (saith he) the fulnesse of time was come, God sent his Sonne (and he*

he readily came ) made of a woman, made under the Law, to redeeme them that were under the law, that we might receive the adoption of sons. You were once slaves ( beleevers ) and Christ was born that you might be sonnes. And a part of that adoption to which you were redeemed, is not only the redemption of your souls ( though that be the cheife ) but also, the redemption of your bodyes, as tis cleare, *Rom. 8.23*. This was the end why Christ was borne, and I think I need not say, it was an end of love, for you cannot consider this, but you must confesse that.

2 Another end which Christ aimed at in his nativity, was to bee fitted to suffer for beleevers sakes. As Christ was God, and shined with the glory and majesty of the Diety; buffetings, spittings, binding, &c. could not, durst not, take hold upon him, when hee spake but that word, *I AM HEE*, the glory of his God-head shining through

through it, as through a crevise) it is said, they that came to seize him, *went backward and fell to the ground*, Joh. 18.6. Christ knew that as hee was God, he could not suffer, and yet a necessity he saw of suffering for beleevers sakes; Therefore he was contented to cloud the glory of his Deity, with the mantle of the seed of *Abraham*, that so he might be fitted to suffer for them. When *Codrus* saw that his death would profit his Country, and that while he had on his imperiall robes none durst slay him, the historian saith, *Depositis imperii in signibus, famularem cultum induit, &c.* i. e. Hee laid aside the royall robe, and put on an homely habit, that he might bee fit to dye in that disguise. My beloved, the Lord Jesus saw that the blood of bulls and goates could not take away sinnes; he saw also, that yet if ever beleevers lived, it must be by blood: And therefore, the father having prepared him a body (as tis *Heb. 10.5.*) his heart had this law  
of



of love written in it, that he took the body, that thereby he might be fit to bleede. Surely you are blind if you see not love in this end, viz. That Christ was borne to be fit to dye.

3 A third end why he was born, was, that he might be like beleevers. Love tends to likenesse, Christ because he loved, would bee born, that he might be like them in all things, whom he loved above all things. *He was made* (saith the spirit) *in the likenesse of man, Phil. 2.7.* He beheld his beloved in the forme of servants, and he would be born, that hee might be in their forme. Christ saw his deare ones, cloathed with the sackcloth of humane nature (for that compared with the Angelicall is but as haire to silke) and therefore stoopt to a nativity, that he might be in the same fashion, and appear in the same suite. Though the humane nature (especially cloathed with infirmities) were but a very meane array, yet his

his divine love made him esteem it above the angellicall ; Therefore passing by the nature of *Angells*, he tooke upon him the nature of *man*, and was borne, that he might be like unto beleevers. Surely this was love. But,

4 Christ in his nativity aimed at another end (as like, in love, the former as might be) & that was to unite himself more clearly and convincingly unto beleevers. Union is an effect of affection, and love desires to unite. And if union be designed as the end of any act, we may safely say, love was the agent in that designe, Christ indeed unites himselfe to beleevers, by communicating unto them his owne *divine nature*; But that he might make the union more firme he was borne to take upon him their *humane nature*. Beleevers, Christ is nearer united to you, then unto the *Angells*; his love to you did in this respect transcend his love to them; he tooke not upon him their nature, and so

was

was not united to them that way; but he took upon him your nature, and was for this end born, that he might be united to you this way. Say, is not this love? Yet

5 Christ had another end of love, for which he was borne, *viz.* That he might be fitted in a more familiar manner to condescend to the capacities, yea, and to sympathize with the infirmities of beleevers. Christ desires to converse with them sweetly, and to sympathize with them seriously; neither of which he could so clearly do as God, therefore it was, he would be born *man*. As he was God, and had only the *divine nature*, beleevers were not able in so free a manner to converse with him: his glory was so amazing, that their weake eyes could not behold it; his majesty was so overpowering, that their fraile spirits could not converse with it. Hee was therefore pleased to take our nature and be borne; that they might converse familiarly with his

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grace,

grace, and not dye, who could not behold fully his glory, and live. Had Jeſus Chriſt tooke upon him the nature of Angels, and ſo have come into the world unto his, alas, his preſence (like that of the Angels) had been terrible: Beleevers could not have borne it. For this end therefore the word was made fleſh and dwelt amongſt us (as tis John 1. 14.) That ſo we might behold the glory of God, in the onely begotten ſonne. The divin glory can now more ſafely bee contemplated by beleevers, while it is in the tent (that I may allude to the word *ἐκλῆσιν*) of fleſh; then it could bee by it ſelfe.

Now beleevers may looke upon the *cluſter* of his Deity more ſweetly, while they can behold it as (it were) through the love-bod of humanity. Beſides, Chriſt being borne he is now fitted to ſympathize with the infirmities of his. *It behoved him* (ſaith the Holy ghoſt) *in all things to be made like* (and this is ſpoken of his be-

becomming man) unto his brethren, that hee might bee ἐλεήμων: i. e. one that can shew tender mercy or pity, Heb. 2. 17. Christ by his being borne, and so actually experiencing the infirmities of the humane nature, knows now the better how to sympathize with his. Now tell me, is not this great love, that Jesus Christ (who might (if he would) have solaced himselfe in the contemplation of his owne glory, and never have stooped to the sence of our infirmities, yet that he) would be borne; that so we might behold his glory, and be might sympathize with us; he by his birth condescending to our capacities, and making himselfe sensible of our infirmities.

6 Adde to all these ends this, in the last place, That Christ by his nativity hath raised our humane nature, the dignity of which was another end of it. Oh! how might I shew the love of Christ to transcend in this end of his nativity! Certainly be-

leavers, Christ by uniting your nature to his owne, did mightily dignifie it. How doth the humaine nature shine in the luster of the divine : How doth the peble ( mans nature ) glister in the golden ( I should say the glorious ) ring of the *divine nature*. O ! the transcendency of Christs love , that hee would stoop so low, as to be born for this end, that thereby he might raise high the nature of his beloved ones, *i.e.* beleevers.

So that thus you see how the birth of Christ ( throughly viewed ) giveth a bright discovery of the transcendency of his love. Certainly, if you spiritually contemplate all that love which shines in the birth of the Lord Jesus : you will easily conclude , that his love to beleevers *passeth knowledge*.

The second head ( from which I said I would demonstrate the transcendency of Christs love ) was the *life of Christ*. And now a little  
to

to speake to this : you must not imagine that I dare undertake the whole history of his life, and demonstrate his transcendent love from every act thereof. No, this were too large a field to walke in. I shall hint some thing in the generall of it, and then I shall in a more particular manner speake to some remarkable passages thereof, all speaking transcendent love to beleevers. *Generally: the life of Christ was a perfect myrrour of his love: every action of it was full of love, and if we put all the actions of his life together, we may conclude that he was borne not so much to live, as to love. There was not a word which dropped from his lips, but it was full of love, and for his workes which he did, they all spake love so loud, as that the dearest eare might heare it. So that we may say (as the Psalmist in another case) There is no speech, nor language where the voyce of his love was not heard, the line thereof went through every act of*

his life. Should we begin at the Temple, where he disputed with the Doctors, and follow him to the mount, where he was crucified by the Souldiers, we should see all the way strowed with love-roses. And as there is no beame in the sunne, in which there is not light; so there was no act in the life of Christ, but to a spirituall eie, shines with the light of love. But (omiting others) I shall instance only in five particulars, and shew how Christ in the actions of his life, did declare the transcendency of his love.

1 *Iesus Christ did run for beleevvers sakes through all the miseries of this life. You cannot bee in any misery (which is humane) but Christ was in it for you, to sweeten it unto you. Art thou hungry? he was, Mat. 4. 3. Art thou thirsty? hee was: Art thou weary? he was, John 4. 6. Meetest thou with scoffings, scornings, derisions, blasphemies, buffetings, why, thy Lord Christ out of his transcendent*



dent love) runned through all these in his life for thee. Beleevers, I beseech you mind it, when ever you meet with any of the miseries of this life, your beloved met with them for your sakes, and that for this end, that he might sweeten them to your souls. And therefore when you meet with, and are pressed by, the miseries of this life in any kind, then think upon your Saviours love, who lived a life sensible of these miseries, out of his love to you. And I doubt not but you will say, *O transcendent love!*

2 The Lord Jesus submitted to all the duties of religion (which was not only to fulfill the righteousness of the Law) but to declare the infiniteness of his love: for by it beleevers may see, he requires of them at no time, more then hee did himselfe. The yoke of Christ, by this is made smooth and easie. Now his commandments will appeare, not to be grievous, because he did obey them first himselfe. There is no duty (O beleeving soule!) un-

to which thou canst be called in the whole course of thy life, but thy Saviour in his life did the same. The child may wel say, he hath a loving father, when as he can see him first doing that himselfe in his owne person which he commands it to doe. Your everlasting Father Jesus Christ (*O ye children of faith*) in his life went through (in his owne person) all those performances which you are to doe in Religion. And is not this transcendent love?

3 *Our Lord in the whole course of his life was ever carefull to provide and use all possible meanes for the strengthening of beleevers graces.* Knowledge and faith, are the two great graces for the sweetning of the life of beleevers, and Christ was very carefull to strengthen them. Therefore it was that he spake chiefly to those things which might strengthen these graces. For *knowledge*, how lovingly did he speake that which his Disciples were able to beare? And

if

if he thought they did not well understand what he said, how lovingly did he *expound all things to them when they were alone*? as tis *Mark 4.33. 34.* Yea when they asked him of any parable, what its meaning might be? How lovingly did hee satisfie their desires, telling them, that it was their priviledge, and to them it was given to know the mysteries of the Kingdome of God, *Luke 8.9, 10.* Nay when Jesus had spoke any thing, which they understood not, and did but perceive their reasoning among themselves about it, he did voluntarily (not being asked) inform them, as in that *Mat. 16.7, 8, 9.* And for faith, its easie to observe how ready Christ was to strengthen it. Did hee not rejoyce when he had an opportunity so to doe? Marke that in *Joh. 11.* when *Lazarus was dead*, and hee knew how his raising of him would conduce to the confirming of their faith, he professeth (speaking of it) that he was glad for their sakes, that he was not there when  
he

he dyed, to the intent they might beleever  
vers. 15. Now (my beloved,) what  
doth this care of Christ to strengthen  
your graces declare, but the tran-  
scendancy of his love to your  
soules.

4 *Jesus Christ in his life aimed  
more at, and rejoyced more in beleivers  
comforts then his owne.* When he heard  
that great voice from heaven, say-  
ing, *I have glorified it (i.e. his name)*  
and *I will glorifie it.* He said, *This  
voice came not for his sake, but for his  
Disciples.* It seems his end in that  
request (for that voice was an an-  
swer to his prayer) was not his  
glory, but their good. And there-  
fore, not rejoycing himselfe in the  
excellent glory of that voice from  
heaven, hee speakes to them, and  
applies it to them, professing it  
was for *their sakes*, Joh. 12. 30. Hence  
it is also, that he when he was to  
dye, and knew that his houre was come,  
(and so one would thinke should  
have retired, and spent his time for  
himselfe) he set himselfe to com-  
fort

fort his Disciples, that in so doing, he might declare that having loved them, he loved them to the end, with a transcendent love, Joh. 13. 1. Tell me (my beloved) should you see one going to the Stake, or Scaffold to dye, and should you observe him spend all his time, breath, and eloquence in comforting some one dear beloved; would not you say his love did transcend, in making him forget himself, to comfort her? why so it was with your Saviour: There were but few houres ere he was to be taken, and to suffer. And yet, as if he minded (as indeed he did) the comfort of his Disciples more then his owne, he improves all that time and spent (as it were) al his eloquence upon them, labouring to silence their despairings, and sorrows, not minding his owne death, and sufferings. Oh transcendent love!

Lastly, It must be also minded, that *Jesus Christ* being to pray to his Father (the last action as it were of his

his life) be in that prayer declared the transcendency of his love, by putting up more requests in the behalf of beleevers, then of himselfe. You know the prayer in Job. 17. And if you observe it, you shall finde, that albeit in the beginning he prayes for himselfe in that (*Father the houre is come glorify thy Son*) yet having but as (it were) mentioned this in the 1 vers. and reiterated it in vers. 5. he doth (in a manner) shut himselfe out of all the rest of the prayer, and spendeth it wholly for beleevers. And oh what glorious things did he beg in their behalf! *That the Father would keep and preserve them, ver. 15. That he would owne and sanctifie them, ver. 10. 17. That they might be one with the Father, as he was one, ver. 21, 22.* And in the close of all, how doth he intreat the Father, to admit them to be there where he was, and to behold his glory; and how strongly doth he argue for this! doth he not use the cogent motive of love? *for thou lovedst me, ver. 24.* As if he should say,  
 Father

Father, I know thou lovest me, thou didst so before ever the world was ; now I beseech thee by that love, as if ever thou wouldst declare that thou dost love me, owne, preserve, sanctifie, make one with thy selfe, mine as I am (for this is the argument to the whole prayer) and let them, whom I loved in the world, bee with me when they leave the world : O Father, as thou lovest me, bear, grant this (as my last) request for my beloved ones. Tell me now, how transcendent is Christs love? and how near doe beleevers lye to his bosome? who being now (as it were) to pray and dye, forgets himselfe, and breaths out his last requests in so many, so transcendent particulars in their behalves.

Thus you see how easie it is to runne through the life of Christ, and yet running, to read all along transcendent love to beleevers. But I must now speake a word to the death of Christ, and you shall see this also as lively demonstrating (as either, or both the other branches) the

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the truth of the point viz. That the love of Christ to beleevers passeth knowledge.

The third head of demonstrations being the death of Christ, I shall speak to it a little distinctly, though briefly.

But where shal we begin his passion? and at what part of it shall we enter upon this demonstration? shall we goe with him into the Garden (indeed there it began) or shall wee ascend Mount Calvary (how upon it, it ended) or shall we speake of what he suffered in the high Priests hall? I thinke it not amisse to mention each.

To begin therefore at the Garden in which Christ was taken. O how transcendently sweet is the smell of his love here!

Beleevers looke upon your Saviour in the Garden; See him, when his soule began to be sorrowfull, and very heavy, and listen a little to what he saith, *My soule is exceeding sorrowfull even unto the death*, Matth. 26. 38.

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You experienced Saints! Tell me, what manner of love is this : For your Lord to be sad unto the death, that he might remove those clouds, which have sometimes kept your soules in the *shadows of death and darknes*. But go on and listen to your Lords cry to the Father, once, and againe, when he begged that the *cup might passe from him* : Surely the *wrath in the bottome of the cup* was very bitter ( which made him desire to be delivered from it:) But as surely the *love in Christs kosome* was very sweet, which yet prevailed with him, to submit his *will* to the Fathers, and to *drinke it up* for your sake. Did you heare ever of *sweating in a cold night*, and that upon the cold ground, in an open Garden? Surely you will say he must be *hot within*, that can, or could doe so. Why, the *heat* of your Saviours love was such, as that it supported him to beare the *heat* of Gods *wrath*, that as cold as the *night* was ( and twas a winters night as is rationally conjectured)

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conjectured ) and as open as the place was ( *a garden* ) yet then, and there, he did sweat, and that clod of blood ) his veines issuing out freely, and the air concealing it presently ) and this, in the beginning of his sufferings, beleevers for your sakes. I presume you are not blind ( and yet certainly you are ) if you cannot read matchlesse love in this. Some have been so weake ( reports reiterated tells us so ) as to write letters to their beloved with their blood : If it be true, you will say it is much ( and Ile say, 't was mad ) But yet let me tell you, its no simple tale, but a sweet truth, *Christ in the garden bled enough to write a large letter of love to you.* And if you read spiritually, you'l read such love, as yet, when you read, you cannot expresse it, while you read the story of Christs agony in the garden. The greatnesse of *Adams folly* is not so legible in his eating the forbidden fruit in the garden ( which was the shutting of us out of

of paradise) As the transcendency of *Christs love*, is in his agony in the garden (which was to re-instate beleevers in a happier state then Paradise was, or could be.)

But lets follow our Lord from the garden, to the *High Priests hall*, and here, lets heare a little the *hideous out-cryes of the rude rabble against him*. Ah Lord! what was that stopped our Saviours eares, so that he would not regard? and silenced his tongue, that he would not reply? wast not love? when you read, how some spit upon, and others railed at Christ: How some blasphemed him, and others buffeted him, how many scoffed, how many scorned, how many accused, how all cryed out against him: I say when you read this, cannot you as sweetly read the *transcendent love* of Christ to you, as the *transcendent malice* of the Jewes against Christ.

But not to stay here, goe out with Christ to *Calvary*. (As hee ascends the mount, doth not the de-

monstration ascend too.) See him nailed to the crosse for your sakes, and tell mee, if that sight, doth not cleare this truth (as a naile fastened, by the masters assemblies (such as Paul was) viz. That the love of Christ passeth knowledge. Surely beleevers, Christs hanging on the crosse, and then breathing out his last breath, and powering out his precious blood, in a shamefull, cursed, and tormenting way, for your sakes, is enough to make you [cry] out, O the depth of his love! 'Twas well said by one, that mount Calvary, was loves-Academy: and he is worse then a Duncce, that cannot learne the transcendency of Christs love to beleevers here.

The blood of the crosse speakes love in strength, and no such Sermon of love in the Bible, nor in the creation, as the blood of the crosse, saith a fine pen. Greater love then this hath no [man] that a man lay downe his life for his friends, Job. 15. 13. Indeed man hath no greater (nay scarce so great a love as that:) But Jesus Christ had,

had, and shewed as great, (nay a far greater love then this) for hee laid downe his life for his foes (such beleevers you were.) 'Twas but a brag of Peter (his words were greater then his love) when he said hee would dye for Christ: But 'twas a reality in Christ, when speaking of the baptisme of his death, he said, *How am I strengthened till it be accomplished.*

Certainly it was *large love*, that strengthened his soule, till he tasted of death for you. The Scriptures records it, as the character of the transcendency of the Martyrs love to Christ, that they loved *not their lives unto the death* for his sake: But alas, their death for Christ was but their duty (they were bound to it, because Christ loved them.) whereas Christs love to us is *grace*, for hee loved us first. Aske a condemned Malefactor, what if the Princes son should go to his father and say; *Father, I confesse the wretch is deservedly to dye, but I see a willingness*

I 2 nesse

nesse in thee, that hee should live; only I perceive it sticks with thy justice: Thou wouldest magnifie thy mercy in his pardon, couldest thou also satisfie thy justice: why, for that father here I am, and I wil dye my selfe to satisfie thy justice, onely let the poore wretch live to the glory of thine, and my free-grace: And having thus said, should goe to the place of execution, and dye indeed: Aske (I say) the Malefactor, what kind of love hee counts, and calls this. Beleevers, aske your owne hearts (for you were the Malefactours) And tell me what word is great enough to expresse the great love of Jesus Christ which he lively expressed to you, in his death for you. Surely you will say, the thought of the love is too big for your mouth, you cannot through your narrow expressions, let out your large conceptions of Christs love in his death.

I must professe, if you can, I cannot: This head of demonstration, is fitter for meditation, then expression.



*expression.* And yet when we have meditated the most of it, we shall never be able to reach the height of it. The thoughts of Christs life, are swallowed up by the thoughts of his death. His death doth set out his love most to the life. I will wind up this head with this conclusion; You are no Schollers in Christs Schoole, if you cannot read a large and long *Lecture* of love upon Christs crosse: Let it passe as an aphorisme; The love of Christ, expressed in his death, transcends so high above our thoughts, that wee shall never be able to come to the height thereof all our life. His love transcends our expressions, confounds our conceptions: yet it must be belived and applyed.

At present I shall offer but three words, to help you in the application of the transcendency of Christs love to beleevers.

First, *Stand and wonder* (O beleeving soules) at this love: Indeed its fitter for wonder then words: Think upon this that I have said, and let

your thoughts dwell upon the meditations hereof; and when in the working of your thoughts, you have ascended to some height, then in the wonderment of your soules, cry out, O the depth! of the love of Christ, which passeth knowledge. Wonder and say, Lord Jesus, what is man (by sin the worst of creatures) and what am I (by unbelieve the worst of men) that thou shouldest thus minde me, as to bee borne for me, to live, yea to [dye] to declare love to me. O that you would live, and lose your selves in the thoughts of your Saviours love! And when you have lost your selves (which you may interpret found your soules) in the bottomlesse gulf of your Lords love; then recover your spirits againe, and cry out, Oh the dazzling heights! Oh the confounding (yet comfortable) depths! Oh the divine (yet immensurable) dimensions of the love of Christ which passeth knowledge.

2 Lament, O! lament (belcevers) when you consider that notwithstanding  
Christ

Christ doth thus love you, yet you are too too apt to neglect the consideration thereof, and too too poore in its requitall. That holy man (Mr. Welch) wept because he saw his heart so dull, that hee could not consider the love of Christ as he should, and would. And truly, who can with a dry eye consider, the neglect of the thought of the transcendent love of Christ? what O soule, doth Christ love thee much, and dost thou thinke on't but little? Canst thou spend daies and weekes in reading the *fond fancies* of fained loves? And hast not thou an houre to meditate on the *reall royall love* of the Lord Jesus? And as thou mindest it but *seldome*, so thou requitest it but *sorrily*. What *small returnes* of love, hath Christ had from thee, for this *vast expence* of love upon thee? Hee loves us *richly*; but, alas, we love him *poorly*. His love *passeth knowledge*, none can understand it; and our love in a *sad sense*, *passeth knowledge* too, for none can perceive it. How little, alas,

alas, doe we, will we forsake for Christ? (And yet hee forsooke much for us.)

He forsooke *Heaven*, and came into the world for us; and we will not forsake *earth* (although it be to goe to *Heaven*) for him; he did much for us (and counted it but little) he liv'd from first to last for us, but we doe but little for him, and yet we count it much, grudging to give him the last and least, though Satan hath had the first, and most part of our life. Hee as you have heard, suffered for us even death it selfe; But which of us is willing to taste of suffering for him. True, some have said, If they had a thousand heads, they would lose them all for Christ; yet these some are but few: For who of us would lose one head for him? Ignatius (in former times) said he was willing to endure fire, crosse, butcheries, and all for Christ; but these are the latter dayes, and though his love was hot, ours is growne cold; we can scarce

scarce endure a word, a jeer, a scoffe for Christ: Wel, I beseech you sit, and sigh, and say, *Oh! how meanly doe we requise the love of Christ: He was born, lived, dyed out of love to us: But we are so far from dying for Christ, that we scarce are willing to live to Jesus Christ.*

Thirdly, in as much as Christ thus loves you (O beleevers!) with a transcendent love: *Be you satisfied herewith, and be content (if it must be so) to want the love of men.* Its a shame that any who are the beloved of Christ, should mourne for not being loved of the creature. Why should the Kings daughter who hath (or at least should) forget her kindred, and her fathers house: Why (I say) should she (i.e. the beleeving soule) weep because the scullion scorns her, when the King himselve embraceth her. Its but meet that you should rest satisfied in the love of Christ, sith its so transcendent. Wherefore, drinke waters out of thine owne cisterne (O Christian!) and (as Solomon saith) rejoyce with the wife

K (or

(or rather with Christ the husband) of thy youth : let him be as the loving Hinde and pleasant Roe; let his breasts satisfie thee at all times : Doe not erre, in mourning for the want, or hunting after the enjoyment of creature love ; but erre alwayes , or (as wee render it) be ravished alwayes with his love. Bathe thy selfe (Oh beleever) alwayes in Christs bosome : live upon , and be contented with his love : Let others sip, and drinke (if they'l be so weak) of the puddle waters of the creatures love ; while thou (as wise) neither envieſt, nor deſireſt to partake with them. Surely did you but remember this, that the love of Christ (towards you) paſſeth knowledge, you would not be discontented at the want of the love of any, or all the creatures, considering therefore that it is ſuch, be you contented with it. Its a ſign that the love of Christ paſſeth thy knowledge, in the transcendent worth thereof: If in the miſt of the abſence of al other loves, thou canſt not be content & ſatisfied with this.



## SERMON IV.

EPHES. 3. 19.

*And to know the love of Christ which  
passeth knowledge.*

**W**E are yet upon the  
consideration of the  
transcendency of Christs  
love to Believers ( And  
oh how sweet is it to  
lose our selves in this considerati-  
on! ) How loath am I to leave a  
point of such infinite necessity and  
sweetnesse ? How gladly could I  
not onely live but dye in the decla-  
ration of the love of Christ to belie-  
vers. I doubt not but the very men-  
tion of the point, That the love of  
M Christ

Christ to beleevers is a transcendent love, maketh the hearts of you to leap for joy. Tell me (O beleever) couldest thou not wish to have thine eyes ever followed with this sound, That Christ loveth thee with a love passing knowledge. Something we have already hinted, and something more wee shall adde at this time; yet because when I have said all that I can about the transcendency of Christs love to beleevers, I shall come many thousand steps short of its height; I am resolved to say all that I intend to this point, at this time.

Therefore a little more to demonstrate this, That the love of Christ passeth knowledge, I shall intreat you to view,

First, His command over them.

Secondly, His care for them.

Thirdly, His endeavour not onely to declare to, but to perswade beleevers of this love.

Christs  
commands  
speak love

First, If we do consider the command which Christ exerciseth over beleevers,

We



we shall see the transcendency of his affection even in that. It is Christs glory, that he is the *King of the Saints* (in a peculiar manner) and it is his grace, that he exerciseth that king-ly power in a sweet way. How ever he ruleth the Nations with a rod of iron, yet he ruleth the Saints with a golden Scepter. Hence it is, that although in wrath, his iron rod breake the Nations in peeces, yet his golden Scepter is still stretched out in love, to entertaine the Saints. You read in Cant. 3. that Solomon made a Chariot of the wood of Lebanon, he made the pillars thereof of silver, the bottome of gold, the covering of it of purple, the middest being [PAVED WITH LOVE] Cant. 3. v. 10. That Chariot which Solomon made for himselfe, and in which he rode, might well set out the Chariot in which Christ rideth up and downe the world of beleevers, whom he governes. Indeed it is very glorious, and it glitters with beams of light, but with all it is very gracious, as

being paved with stones of love ; Love is the throne in which he sits, love is the Scepter , with which he ruleth, and all his government is managed in such a way , as that beleevers may say, that he is the Lord of love, even in his ruling of them ; *Absolom* did but flatter , when he stood by the way of the gate , and kissed all that passed by ( and by it insinuated how sweetly he would governe, if he came to the Kingdome) but that which was flattery in *Absolom*, is reality in Christ. When any of the spirituall pilgrims come (as beleevers doe) to doe him obeyance (as they ought to doe ) being under his commands ) he putteth forth his hands, and taketh them, and kisseth them, and doth not onely promise, but performe transcendent love in all his commands over them. Ent to read this more particularly, you will see the transcendency of Christs love discovered in his command over beleevers, if you consider three things :

First.

First, Christ layeth no commands upon beleevers, but such as are full of love and sweetnesse. He reduced all the Decalogue to these two heads; Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde: and thou shalt love thy neighbour as thy selfe, Matth. 22. 37. 39. Well might John say, That his Commandments are not grievous, 1 Joh. 5. 3. (the word is burthenesome) and indeed what burthen is there in the commands of Christ, unlesse love be a burden. Indeed he might have commanded (which is his peculiar Privilege) what he pleased, but he commanded nothing but what is pleasant in it selfe, and will be so to a sanctified soul (which is the transcendency of his love) A new Commandment (saith he) doe I give unto you, that ye love one another, as I have loved you, that ye also love one another, Joh. 13. v. 34. Well may the Commandment be called New, it being such as was never given by any Kings besides himselfe: And surely there

*Bapeias*  
from *Bapes*  
a weight.

The word  
is, וַיֵּן

which is  
used for  
the plea-  
santnesse  
of a life of  
love,  
2Sam. 1. 26

was great love in his bosome to be-  
leevers, when he onely laid a bur-  
then, or a command of love upon  
their shoulders. *All her wayes are wayes  
of pleasantnesse, Prov. 3. 17.* The wayes  
of Christ (which are his Com-  
mands) are wayes of pleasantnesse  
(for I take it, that Solomon there by  
wisdome understandeth Christ.)  
Beleevers, if you could but live in  
love, you would fulfill the Law of  
your Lord; for he being a Lord of  
love to you, *Love is the fulfilling of  
the Law*, he layeth upon you. Yea  
such is the transcendency of his  
love to beleevers, that he layeth  
no Commandement upon them, to doe  
any thing which he did not himself.  
Flesh and blood may thinke  
it a hard, and a harsh Com-  
mand to wash the feet of a poore  
beleever, a fellow servant: But  
grace will see the Command to be  
sweet, and lovely, (and Jesus  
Christ to be loving in laying this  
Command) because it is no other  
then what himselfe hath done be-  
fore:

fore : Aske the servant whether his Lord be loving, who layeth no commandement upon him, but that which is sweet in its selfe, and sweet in his fruit, and no worse then his Lord himselfe will undertake. Believers, it is your ease, all the commands of your Lord Christ are sweet in themselves, and sweet in their fruit; and they are such as he himselfe (while he lived) stood unto. Doth not this declare transcendent love?

Secondly, *Christ layeth all his commands in a way of love*; that which he biddeth believers doe (who are under his command) it is in a loving way : As the command is, so is the manner of its imposing, i. e. sweet and loving. It is possible, that a sweet thing may be enjoined in a harsh way : An easie commandement in it selfe may bee burthensome in the way of its imposall: To command with a bended fist, and a frowning forehead, is not to command in a loving way : But now Jesus

Christ when ever he commandeth, hee commandeth sweetly, and smilingly, he doth not lift up his voyce, and cry (as some understand that place) *Esa. 42. v. 2.* Hee doth not speake in an austere, rough, rugged manner. But as the Lord is, so is his language, loving. Observe with what love he layeth his commands on beleevers. *You are my friends if you doe what soever I command you, Joh. 15. 14.* He doth not threaten, and say, *I will be your Foe if you will not obey; but if you doe, you shall bee my Friends.* And so againe, *If you love me keep my Commandements.* It is worth the noting, that grace may be said to come in this respect by Christ: He gave not his Law (as *Moses* did) with thundering and lightning, in a dreadfull manner,) But he gave the Law to his Disciples himselfe in a sweet and loving way. He beginneth his Sermons, with *Blessed are ye*: And all his commands drop from him like the drops of dew upon the tender grasse; He shall come down  
(saith

(saith the Psalmist, *Psal. 72. v. 6.*)  
like raine upon the mowne grasse, as  
showers that water the earth, i. e. Hee  
shall come downe, both softly and  
sweetly; this is spoke of Christs  
comming as a King, so that you  
may see the transcendency of  
Christs love unto you, in the man-  
ner in which he layeth his Com-  
mandements on you.

Thirdly, Consider the end that Christ  
doth aime at in all his Commandements:  
and that will also discover the  
transcendency of his love, to belee-  
vers. He seeks not himselfe, but  
them in all his Commands. Hee  
biddeth the beleever worke, not that  
he may reap any thing himselfe, but  
that the beleever may get all; he  
putteth them to labour in his Vine-  
yard, that they may have all the  
haruest. As it is inconsistent with  
his Deity, to have any thing added  
to him, so also it is inconsistent  
with his love; He putteth his ser-  
vants to reap, that they may have all  
the corne, and he setteth them to  
work,

worke, rather that he may give them wages, then that himselfe shall get any thing by their workings. Take my yoke upon you (saith he) and you shall finde rest unto your soules. Christ layeth a yoke upon their necks, not to burthen them, but to ease them; not to break their backs, but to refresh their bosomes. Many Kings, and Rulers aime at themselves in their commands, and they seeke too too often, rather their owne greatnesse, then their Subjects good. But (believe it) Jesus Christ your King, is not such an one: All that he aimes at in his government is your good: The end of his Commandements are your comfort: As his government increaseth over you, so his peace increaseth in you: This is the effect, and fruit of all his Commandements, not so much that others may take notice of his glory in commanding, as that you may finde his grace in obeying. Indeed love is the worke and wages of his Commandement; he therefore bids you doe  
so,



so, that he may love you; therefore it is, that though you are fraile, and weake, and cannot obey; he will be kinde to love you, notwithstanding all.

So that now the Commands of Christ, being as it were love *materially* (in the *substance*) and love *formally* (in their *impofsals*) and love *finally* (in their *aime*) what can you conclude from all this, but that the love of Christ even to beleevers, is declared to be transcendent in the exercise of his command over them?

Christ's  
care speaks  
love.

Secondly, consider the care that Christ hath of them. O the transcendent love that Christ expresseth to beleevers, in the care that he taketh of them for all necessities! He is not onely a Lord to command, and to set them on work; but he is a Father to take care, and provide for his. And it is easie to observe transcendency of love, in the transcendent care that Christ hath to provide for his. Food, and rayment, and lodging, are the least

least things that can be taken care for; and yet you shall see Christ doth not onely take care for them, but he doth take care for other things also; yea, and as he doth take care that beleevers have food to eat, so it is of the finest (the kidnies of the wheat, and the finest flower.) Rayment, and glorious rayment, a house, and a brave one too.

First, Christ taketh care that beleevers may have food to eat; he knoweth they must have bread, and therefore, he hath provided bread of life, he knoweth they must have drinke, and therefore he hath opened the sealed fountaine of the water of life. The care that God had to feed his people in the wilderness, did demonstrate his love unto them, that he gave them quales and manna, &c. Beleevers, while you are in the wilderness of this world, your Lord hath declared his love, in making rich provisions of spirituall food for you; He hath prepared the bidden manna which he will give unto you. A feast of fat things, full of marrow, of  
win:

wine on the Lees, well refined, as it is  
Esay.25.6. Nay, even in the middest  
of your enemies he hath prepared a table  
for you : And not onely that you  
may be sure of food, but that the  
food might be surpassingly sweet, Hee  
hath made himselfe to be meat for you.  
If it be true, that the Pelican feedeth  
her young ones with her owne blood; then  
that Bird may be a type of your be-  
loved : His flesh is meat indeed, and his  
blood is drinke indeed; and this doth  
he give for the life of your soules.  
(O beleevers.) Cleopatra that shee  
might outvie Marke Antonies love,  
caused (as the History relateth) a  
pearle of great price to be dissolved,  
that he might drinke thereof : Christ  
beleevers, hath done more for you,  
and hath outvied her love to him :  
Gold, and silver, & pearls, are but cor-  
ruptible things, in comparison of this  
precious blood, and yet that blood  
he hath prepared for beleevers to  
drink, that they might live for ever.

Secondly, Christ hath provided not  
onely food for the belly, but rayment for  
the

Psal. 45. 14

Ezek. 16.  
10, 11, 12,  
13.

the backe 109. And as the food, so also the rayment doe transcend in love. A garment of needle-worke, rich, and costly attire, Christ hath provided for beleevers : When thou wast naked, (beleever) and hadst no cloaths to cover thee, but the filthy rags of thine owne workes (which did defile thee) then, even then he cloathed thee in broi-dered worke, and shod thee with badgers skins, and covered thee with fine linnen, and decked thee with ornaments, and put bracelets on thine hands, and a chaine on thy necke, and a jewel on thy forehead, and ear-rings on thine eares, and a beauti-ful Crowne upon thine head, &c. Thus did he adorne thee, and thus did he array thee, and thou wast exceeding glorious with the garments he put on thee. Greater love can none declare then this, to give another as good garments as himselfe doth weare; why this doth Jesus Christ. In the mount of Transfiguration, *Matth. 17. v. 2.*) it is said, *his rayment was as white as the light* : And when the Saints appeared to *John* in his vision,

sion, they appeared in garments of the same colour; it is said, They were arrayed with white robes, Rev. 7. 13. Righteousnesse is his garment, and so it is beleevers too. It was an act of great love to Mordecay (and Haman thought the King could expresse no greater) that the Royall apparel should be brought which the King used to weare, and to be put on him. Why beleevers, such is the transcendent love of Christ to his, in his care for your apparel, that the royall apparel which he weareth himselfe, is brought to you, and is put on your soules Now (and you are all glorious within here, and it shall be put on your bodies hereafter; even that body which is now vile, shall be made glorious, like to his glorious body: And when Christ shall come, and appeare in his garments of glory, you shall appeare with him in the like: And then he shall be admired, not onely in himselfe, but in you. O transcendent love, that Jesus Christ should provide such cloathing

Phil. 3. last

Col. 3. 4. &  
1 Ioh. 3. 3.

2 Thef. i. 10

ing for us poor creatures!

Thirdly, *as for lodging*, Christ hath provided that likewise for believers. Indeed himself had no house here on earth (not so much as a hole wherein to lay his head) and therefore believers are no worser here then he did, they have as good a lodging as their Lord: In *this world* indeed they have not a house to be in, nor a bed to lye on (as their own.) But as to *hereafter*, he hath provided *abouse*, and that not a *meane* one, but a *mansion house*, and the building thereof is brave: It is a *building of God*, and the bravery of it appeareth in this (which was the bravery of Christs body, *Heb. 9. 11*) that it is a *house not made with hands*. The *Sounamite* did declare her love to the *Man of God*, by making of him a *little chamber*, and by setting a *bed* therein, and a *table*, and a *stool*, and a *candlestick* for him, *2 King. 4. 10*. Jesus Christ sheweth greater love then this, in having provided a better room for beleivers; not a *little Chamber*, but a *great Mansion* (a  
bed

bed of glory, *Abrabams* bosome) not a *stool*, but a *Throne*, not a *candle-sticke* (no nor the *Sunne*) but *himselfe* to be as a *light*; this not on the *wall* (as it were without his owne *pallace*) but even *within*, where *himselfe* is, in his owne *presence*, *Job. 17. 24.* *Father* (saith he) *I will that they whom thou hast given me, be with me where I am*: Consider this beleevers, *Christ* hath prepared as good a house for you as for *himselfe*; and when he was, as it were, in the entry thereof, he stood at the doore, and did in a manner agree with the *Father* before hand, that you should come in as well as *himselfe*; and therefore it was, (he said) he went to prepare a place for them.

So that now here is rich provision of necessities, *food*, and *rayment*, and *lodging*: And what doth this declare, but rich love in *Christ*; that he should take such care of beleevers.

We might adde not onely that *Christ* hath prepared these things  
N which

w hich are the *necessaries*, but hee hath prepared other things which are *glorious*. But oh, who shall bee able to declare all the gracious provision which Christ hath made for his ! When as eye hath not seen, neither hath eare heard, nor hath it entred into the heart of man to conceive those things; we will therefore breake out with the Psalmist, O how great is thy goodnesse, which thou hast laid up as a *secret treasure* (for so the word signifieth) for them that love thee, and beleeve in thee, *Psal. 31. 19*. Thus you see the transcendent love of Christ in his care for, as well as his command over beleevers.

Thirdly, and lastly, we might abundantly demonstrate the transcendency of Christs love to beleevers, in his endeavour to declare and persuade the hearts of beleevers of all this love. That Christ should love at all, and love so much is transcendent; But that he should take pains to persuade the hearts of beleevers to beleeve this, is an addition to th

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to hide as  
a treasure,  
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*ranscendency of the love. Christ saw how backward we would be to beleeve, and how hardly we would be brought to perswade our selves, that indeed he did love us at all; therefore it is, he tooke such care, and made such provision, for the perswading of the hearts of beleevers to close with the truth of this, that he loved them. I have (saith he) declared thy name, and will declare it, that the love wherewith thou hast loved me may be in them. This is the great worke which he did himselfe, when he was on earth, and which his Ambassadors now doe in his name (now he is in Heaven) viz. To perswade the hearts of his that he loveth them: What a great deale of love was there in that cry of his, when he was on earth, That if any came to him, he would in no wise cast them out? And if they did but thirst, they might come to him, and drinke? How did he declare the strength of his love, in perswading soules to come to him, that they might taste,*

and see how he loved them. It had been much, if Jesus Christ would have given a poore soule leave to love him, and would have accepted it upon his seeking to him, but that he should love, and wooe us to love him, and take paines to make us beleeve that he doth love us; This is transcendent love! O beleevers, such is the strength and transcendency of the love of Christ towards you, that when he was upon earth himselfe, he made it his great work, not onely to tender love freely, but to perswade you to beleeve it fully. And now he is gone to Heaven, he hath taken care to appoint Ambassadors, and they alwayes in his name doe beseech you to beleeve, that he doth love you: And it is the great longing of his soule, to fill you not onely with his owne love, but with his Fathers love too, wheresoever the Gospell of free grace doth sound, the summe thereof is this, That God so loved the world, that he sent his Son: And that Jesus Christ himselfe

selfe so loved poore soules, that he came himselfe, that if any would but beleeve, they might have him, and in him everlasting life and love.

To all this I might adde the consideration of the easie price that Jesus Christ setteth upon his love, which he tendereth; It is but *acceptation*. If any man will but come to (his bosome) the fountaine of love, he may take the waters thereof freely; that fountaine is not a sealed, but an open fountaine: And this is the transcendency thereof, that it is open, even for those, in whom there was a fountaine of wrath and enmity flowing up, and that against himselfe: O my brethren! if you did but consider, that the love of Christ passeth knowledge, that in its nature, it is every way full, and in its tender, free: And that he proffereth rich love to those, who by nature were the children of wrath, and that all this is in a beseeching way. Certainly you must conclude, that the love of Christ is a transcendent love, and

that it passeth knowledge. It was the tenderesse of the love of Jonathan, and David, that it passed the love of women; Thy love to me (saith David) was wonderfull, passing the love of women, 2 Sam. 1.v.26. Surely beleevers, the love of Christ to you is wonderfull (transcendently wonderfull) passing the love of women (passing the love of Jonathan and David) comprehending (as formerly hath been hinted) yea and surmounting any, or all the loves of all the creatures whatsoever: Neither man, nor Angels could, or ever did, expresse so much love, as Jesus Christ hath not onely expressed, and declared, but doth even tender, and beseech, beleeving soules to accept of. I shall adde no more for the demonstration thereof, but onely this, That when I have said all that I can (though I had all the tongues both of Men and Angels) of the love of Christ, you that finde it in your bosomes, will have reason to tell me, that the one halfe was not told you: For the love of  
Christ

Christ is such, as all the Saints who doe in the fullest measure injoy it, are not able to expresse it, but must be faine to cease speaking, and so wrap up their soules in wondering at it, and cry, That it is a *love passing knowledge.*

Before I come to the Application, I shall briefly answer two Objections which may come in, and be made against the truth of this Doctrine.

*Ob.* First, it will be objected, If the love of Christ be so transcendent to beleevers, *Whence then cometh it to passe, that he permits them oftentimes to lye so low, that their enemies triumph, and insult over them? Surely will some weake (for weaknesse is the ground of the Objection) beleever say, If Christ love me so highly, why doth he permit me to lye so low? If I be so neare to his heart, how is it that he suffereth wicked men to tread upon me? If he layeth me in his bosome, why is it that he suffereth me to lye at the worlds feet.*

*Answer 1. This may consist with love; tell me (thou weake soule) was not Christ the dearly beloved of the Father; and yet did not the Father permit wicked men to persecute him? Canst thou be reviled, buffeted, scourged, or crucified worse then he? & yet notwithstanding all, he was beloved of the Father, and that in a transcendent manner: In-like manner, thou mayest be the beloved of Christs soule, and yet be delivered into the hands of thine enemies (as it is) Jer. 12.7. Nay, this is not onely consistng with love; but*

*2 It is an act of love; for while Christ permits these sufferings of thine, he maketh thee like unto himselfe. It is desired of Paul, as it makes him conformable unto Christ, Phil. 3.10. Even a mourning garment is glorious, when it is the same that Christ weareth. What soule is there that may not as it were be proud, and glory in its tribulations (as the word signifieth, Rom. 5. 3.) when he considereth in them he is made like*

Καυχώμεθα.

i.e. We  
boast in a  
glorying  
manner.

to Christ; yea, a suit of sackcloth is to a spirituall soule brave, and fine, when the Lord of glory goeth in the same fashion.

*Object.* 2 But some will object further, and say, I doe not question whether Christ loves me transcendently because of the sufferings I lye under, but rather because of the desertions in which I am. Alas ! I question whether he loveth me at all, because he withdraweth himselfe from me so long : Much more reason have I to question, whether he loveth me transcendently, while I see him altogether deny me his company. Indeed in a sense, I thinke that the love of Christ passeth knowledge (for I know but little of Christ) Methinks I see him withdrawne, I will not deny but he hath sweet smiles, but I am a stranger to those smiles. Time was, when I thought he loved me transcendently, but now I feare he loveth me not at all, for he deserteth me.

*Ans.* To such a soule as objects thus, I would say but three words.

First,

First, *These withdrawals of Christ (whereof thou complaineſt) are but in ſhew, not in ſubſtance.* The Sun is but abſent in ſhew when it doth not ſhine, it is preſent ſtill, though behind a cloud: I have often thought that Chriffs withdrawing in this reſpect, may be called rather *his concealed preſence, then his reall abſence*: He was cloſe by *Mary* although ſhe did not ſee him; He was in the company of his *Disciples*, though they knew it not: His preſence was not manifeſt (not becauſe his perſon was not there, but) becauſe their eyes were held, that they ſhould not know him, *Luke 24.v.16.*

Secondly, *These withdrawals (whereof thou complaineſt) are not totall*; Chriſt never ſo withdraweth from the beleever, but he leaveth ſomething behinde, he putteth in his hand before he goeth (as it is *Cant.5.v.4.*) And ſurely, his hand was never empty. If he be abſent in ſhining, he is preſent in ſtrengthning; though he doth not appear rich in love, yet he

Note this.



Mind this.



he is still present, upholding thy life. The very breath that thou breathest (poor deserted creature) doth declare that Christ is present in some measure : It were impossible that thou shouldst breath, if Jesus were not within thy bosome; thy weepings after him, are demonstrations, that in some measure he is with thee.

Thirdly, *Christs departure will not be finall, he will be found againe, though he be not felt now : And when hee commeth he will make rich amends for his absence : This said Mr. Peacock after his desertion, The Sea is not more full of water, nor the Sunne more full of light, then my heart is full of joy, the joy that I feel in my heart is incredible : Ah said another poor soul, (that had cried Chr. it was gone) He is come, he is come, he hath kissed me with the kisses of his lips, his love is better then wine, he hath not deceived me, neither will he deceive any.*

I shall therefore retort the Argument thus, *Though beleevers give*  
*Christ*

Christ occasion to goe away very often; yet Christ neuer goeth away altogether, but even in his conceived absence, vouchsafeth a concealed presence, and at his sensible returne maketh rich amends for his staying, and going away: What doe these declare, but that his love is transcendent, and (as the Text saith) *passing knowledge*.

Four words I shall adde by way of Application, viz.

A word of	{	1 Information.
		2 Reproof.
		3 Exhortation.
		4 Perswasion.

First, for *Information*, in as much as it is thus cleare, that Christ loves his with transcendent love, then it may informe us of these four things.

First, in the deservednesse of that great, and dreadful curse, which Paul denounceth against those who love not Christ, 1 Cor. 16. 22. If any man love not the Lord Jesus, let him be *Anathema*, *Maranatha*. That is, let him be cursed.

sed with the highest, and greatest degree of cursing that may be possible; for of those three degrees of cursing, which the Jewes used in their threefold excommunication, this of *Anathema Maranatha* was the highest; and it includes as much as this, *Let the Lord come, and strike this person with eternall perdition.* And tell me, do not those deservedly expose themselves to this dreadfull curse, who doe not love such an one as Jesus Christ is, who loveth all his with a transcendent love? Minde this, wretches! (you who love not the Lord Jesus) what can you say for yourselves, that you should not lye under this curse? Why doe not you love Jesus Christ? what reason have you for it? Is not he lovely, fairer then the sons of men? Is not he loving? Doth not his love to his, passe the love of women? Were Christ unkinde, you might with some pretence plead, that you have reason not to love him; but being so kinde, so loving, as that he openeth

eth his bosome, and letteth out transcendent love to all that are his : Certainly you may expect, and that justly, to be accursed in this high degree for not loving Christ.

Secondly, *See here the true ground of a beleevers glory* : Is it not a ground of glory to be beloved of Christ, with such a transcendent love as you have heard ? Well may beleevers make their *boast of Christ all the day long* ; and well may they glory in the love that they enjoy, for why ? that love is transcendent *passing knowledge*. None of all the sonnes or daughters of men have any such just ground of glory (though they should enjoy the love of all the creatures) as beleevers have who doe enjoy onely the love of Christ. For that love they have in him, transcends, and excells, (and that infinitely) all that love which any can have from all the creatures. Let the world falsely and fondly brag of their creature loves.

loves ( and pity them ( Oh beleevers! ) when you see them doe so: ) But rejoyce your selves in the meantime, *with joy exceeding great, and full of glory* : And the point will beare you out in it, for you have such a love, as is not to be found, in all the world beside. Having the love of Christ, you have that love which *passeth knowledge*.

And surely beleevers, if the men of the world think they have good ground to glory in this, that they enjoy the *Low love*, (though of some seeming great creature ) you have much more ground to rejoyce, who enjoy this *high love* of him, who is *indeed greater* then all the creatures ( Jesus Christ ). Doe men thinke they have just ground to sit and glory, in that they sip the puddle drops of creatures loves? Have not you more ground, and that juster, and truer, to sing and glory in this, that you drinke in the pure love of Jesus Christ, which is so  
sweet,

sweet, so excellent; and so transcendent, as that it passeth knowledge.

Thirdly, in as much as Christ loveth beleevers with a transcendent love; then see here the rise and ground of all that which Christ doth for them. You wonder beleevers (at least you might) and that justly; whence it is that Christ doth so much for you. One while he is filling you with his unsearchable riches: Another while he is crowning of you with his owne glory: Now you have him giving you choice gifts, and anon you have him bringing of you choice graces; In this duty you have him imbracing of your souls in his arms; And in that duty you finde him kissing you with the kisses of his lips; and you are ready to cry out, Whence is it that Christ doth all this for me! One while thou art sick, and Christ visiteth thee, and maketh thy bed, and sitteth by thy bed side; otherwhiles thou goest abroad, and Christ walketh with thee, and thou leanest upon him, as upon thy beloved.

loved. Now thou art in the wilderness ( it may be under some banishment ) and Christ commeth to thee : And anon it may be thou art in prison (under some restraint) and Christ visiteth thee there too : And all this maketh thee cry out, *Whence is it that my Lord should thus come to me ?* Why see the Point, and in that see the cause; He loveth thee (O beleever) and he loveth thee with a transcendent love : And hence it is that he doth *all* that he doth for thee, and giveth all that he bestoweth on thee. You wonder why Christ should sanctifie such unsanctified hearts as yours are, and cleanse by the washing of water, and by the word, such impure spirits as yours be : And you are ready to say, *Whence is it that the Lord of glory should stoop to wash such a creature as I am ? Whence is it that he at whose feet Angels fall, and bow, should come and wash the feet of such a creature as you be ?* Hence it is (beleevers) Christ hath loved you, and that with a transcendent love : Wonder

O

not

not therefore henceforth (unlesse it be with the wondring why Christ doth any thing, or all things for you) there is a reason, yea great reason (though *not in you*) yet in *himself* : It is this we have been speaking of, *i. e.* the transcendent love he beareth to you.

Fourthly, let this informe beleevers, that (*sith Christ loveth them with a transcendent love*) at all times, *they have then a just ground to act their faith upon him in any case.* Why is it (*O beleever*) that thou doubtest, whether Christ will doe this for thee? or give that to thee? when as thou considerest he loveth thee with such a transcendent love : upon all occasions, act your faith (*O ye children of faith*) in your beloved : what ever it is that you want, and he hath : what ever it be that thou *wouldest have*, and he can give : Beleeve that Christ will not let thee go without it ; for why, he loveth thee with a transcendent love.

In



In three cases more particularly this truth will inform you, of the sure ground that beleevers have to act their faith on Jesus Christ.

First, in case of *hearing of their prayers.* Surely he that so transcendently loveth their persons, will without doubt hear their prayers. Thou sayest (O beleeving soul) thou hast great necessities) and they force thee to make many prayers.) Thou sayest that Christ can helpe thee at all hands (and therefore thou art *calling upon him at all times*) But thou sayest, will he heare me? Why shouldest thou not beleeve that he will, when thou considerest the transcendent love he beareth to thee. The love that is in his *bosome* towards thee, will *open his ears*, to heare the *breathings* that come from thee. Indeed sometimes he may *seem to be deaf*, and not hear thy prayers; and sometimes also he may *seem harsh*, and not accept of thy person: But it is to try thy faith: For notwithstanding, he will heare thee.

These things I touched at in the first Sermon, but not so fully.

thee, and accept of thee, in what thou desirest *according to his will*, for thy good, that he may declare his transcendent love. You know Christ called the *woman of Canaan* Dog, and seemed to speak harsh to her; and yet even all the while that hee looked (as it were) sourly upon her, and spake (as it were) sadly against her; yet even then did his bowels roule for her, and even then was there love in his bosome to her: And therefore though (for a while) he seemed to deny, that hee might try the sincerity of her faith; yet afterwards he granted her requests, that he might declare the reality of his own love. In this case therefore you have a sure ground of faith, O beleevers, Christ will not reject your prayers; because he loveth your persons, and, the more transcendent his love is towards the one, the more sure may you be that he will heare the other.

Secondly, In case of obtaining  
counsel

counsel from Christ, and knowing the minde of Christ. This Point will informe us in a sure ground of faith, and love. (O beleever) love will open Christs bosome, and let thee see the counsels that are there: Surely hee will counsel thee in case of doubts, because he loveth thee, as he doth: Thou sayest here is a Scripture and there is a question, and I would faine know the minde of Christ concerning this or that: But how can I hope that ever he will open his minde to me, either in the one, or about the other? Why sayest thou so (O beleever?) is not his transcendent love, a good ground for the acting of thy faith, in this case? Verily because *his heart is to thee, therefore it will be with thee.* (That I may allude to that phrase of Judges 16.v.15.) How ever Dalilah said to Sampson, *How canst thou say, I love thee, when thine heart is not with me:* Thou hast no reason to say, as she said (in such a way as she did:) Thou mayest beleeve that his

heart will be with thee, because thou hearest that he loveth thee. I would faine perswade my owne heart, and yours also, in these times of doubting, and of darknesse (in which we need counsell, and would bee glad to know the minde of Christ more.) I would I say, perswade mine owne heart, and yours also, to this Point, to act faith upon Christ in this case, whatever the truth of such a *Scripture* be (as you would know) or of such a *question* (as you would faine be resolved in.) Sith Christ loveth you with a transcendent love; act faith in this case, *That in due time, he will reveale even the one, and the other to thee.*

Thirdly, Christs transcendent love, giveth a sure ground of faith in the case of raising up of the Saints out of suffering. Verily (O you children of faith and love) beleeve it, Jesus Christ who loveth you in such a transcendent manner (as you have heard) will not let you alwayes be under those great sufferings which

which you doe : His great love (for the present) maketh him sympathize with you (in all your afflictions, he is afflicted.) Men that persecute you, they persecute him that loveth you : He looketh upon your sufferings as his owne. (And because hee loveth you so transcendently, hee will ere long tell those that persecute you, the same terribly) beleeve it, Christ that hath appeared to you in this, saying, I have loved you with an everlasting love, and therefore with loving kindnesse, have I drawne you out of the state of sin, will also say unto you, I doe love you with a transcendent love, and therefore with the same loving kindnes will I draw you out of the state of sufferings. (I say) act faith (O beleevers!) upon this ground of Christs transcendent love, even a sweet, and a singular faith, in the case of delivering you out of sufferings. As he will not alwayes strive himselfe with you, so neither alwaies wil he suffer wicked men to trample on you,

because he knoweth (and his love maketh him afraid) lest your spirits should faile, as under the one, so under the other.

*Use.* Secondly, It may be a word of *Reproofe*. This point that Christ loveth his with a transcendent love, may justly reprove the world; yea, and the *Saints themselves also*.

First, It may reprove the world, who are ready not onely to think, but to say (as he in the Parable) that Christ is an *austere man*, Luke 19.21. No my brethren, Christ you see, is not austere, but sweet: As his name is, so is his nature, love; and that in a transcendent manner. Be reprov'd wretches, in entertaining unkinde, or reviling thoughts of Christ: You wrong him in his love, and your selves in the truth, while you thinke, or say, that hee is not a loving Lord, you shall ere long not onely see that hee loveth, but that hee loveth all his, with a love passing knowledge.

But

But secondly, It reproveth the Saints also, who are ready very often to question, if not the reality, yet the transcendency of Christs love. Be reprov'd, for saying Christ loveth you not at all, or if he doth, but very little: for you hear, that he loveth even all his with a transcendent love. I professe it is sadde to see, upon what petty poore occasions, even beleevers themselves are ready to question (at least the greatnesse) of Christs love. If he denieth them, (though but a vanity) yet because their hearts are set upon it so much, they thinke that his heart is not set upon them at all, such is their weaknesse, they are ready to think that Christ loveth them but a little because hee doth not give them, (happily a knife, which he seeth they would use to cut their owne throat with.) Your bosomes O beleevers will hint you the particulars in this case, and therefore I passe them by: Onely let the word of reproofe fall upon you, who for  
any

any occasion , whether great or small, dare to question the transcendency of Christs love ; when as you see it to be a clear truth ( written as with a Sun-beame upon your soules and bosomes ) that the love he loveth you with , is passing knowledge.

Use, Thirdly, This point is a word of *Exhortation*, to exhort believers (upon the consideration of this transcendent love , which Christ beareth to them ) to doe at least these four things.

First, *Tremble to thinke that ever you should sin against him, who loveth you so much.* View thy sins ( O beleever in the light of thy Saviours love ; and when thou seest the transcendency of that love which is in his bosome towards thee : Then sit downe , and bleed to behold thy great sinnings against him. Then indeed hath transcendent love , a sweet working upon thy spirit ; When as the thoughts of it can make thee mourn for thy finnes.

How



How sweetly did love worke upon  
 that woman ( who was a *sinner* )  
 when she tasted the transcendent  
 love of her Saviour : The sight of  
 the great love which was in his bo-  
 some towards her ; makes her sit at  
 his feete and weepe bitterly at the  
 thoughts of her sins. For the pre-  
 sent I will not dispute the point,  
*whether mourning for sinne before clos-*  
*ing with Christ can be sincere,* Sure I  
 am of this, that after *closing with*  
*Christ and tasting of his love,* then *mour-*  
*ning for sin is most sweet :* And though  
 nothing in the world melt, the  
 heart for sinne, yet the thoughts of  
 the love of Christ will. Well be-  
 leevers, let it then have such a work  
 in your bosomes. O let his trans-  
 cendent love (which you may read  
 written with the *blood of his heart*)  
 dissolve thine *adamantine heart :* And  
 let it make thee mourne for thy  
 finnes greatly. *They shall see him*  
*whom they have peirced,* and mourne  
 (saith the Scripture) *Zach. 12. 10.*  
 Why (beleevers) doe you see him  
 whom

whom you have pierced with your finnes? Do not you mourne, especially when you see him in the light of love? I say no more but this, either you have not tasted this transcendent love of Christ, or else your spirits are very much hardened, if the sence and thoughts thereof do not cause you to mourn for sinne. Therefore let this word of Exhortation, sinke deeply into your hearts (O beleevers!) weepe, and weepe *teares of blood*, to thinke that ever you should sinne against Jesus Christ, who hath written in his own blood this truth, that he loveth you with a love *passing knowledge*.

Secondly, *Be exhorted to be ambitious to answer this transcendent love of your Saviour, with the like.* Let this love of thy Lord, be the *loadstone of thy love*; Let it constraîne thee to love him transcendently, who loveth thee so: I know it is impossible that thou shouldest parakell it, (which is the glory of Christs love) yet strive at lest to imitate it (which will

will bee the glory of thine. ) Doe not content thyselfe to love him *little*, that loved thee *much* ; Sith Christ hath loved thee *richly*, bee ashamed to love him but *poorely*, Ambition in this respect will be a *grace*, it so be that the *fire* of Christs love to thee, set thee in *flames* of great love to him: O! be ambitious to declare as much as in thee lyeth, the exceeding greatnesse of thy love to thy Lord.

*Mirandula* notes it as a badg of love, that it maketh the *person willing*, yea, and *desirous* to suffer for the party beloved

Beleevers, Christs love to you, had such a work as that, and if your love to him hath not yet risen so high as to *desire* to suffer for him, yet let it at least rise thus high, as to be *willing* to suffer any thing for him, if he call thee to it; It will be a sweet, and a sure character of love.

As Christ wrote a letter of love to thee in his owne blood: So doe thou (upon occasion, write a letter of love back to him, in the same

same rubrick. The love of Christ (saith Paul) constraineth us, because (saith he) we thus judge, &c. 2 Cor. c. 5. v. 14. the consideration of Christs love had a constraining power upon Pauls spirit, & he could not chuse but judge this, that if Jesus Christ dyed for him, he should be willing to dye for Christ. Then is a Christian sweetly exercised, when as the Golden ball of divine love, is tossed too, and againe, between Christs bosome, and his, let this therefore sinke into your spirits, labour to answer (O beleevers) this transcendent love of Christ towards you, which passeth knowledge.

Thirdly, upon all occasions, have recourse to this transcendent love. *Populus me sibilat*; &c. (as the miser saith) people deride mee abroad, but I comfort my selfe, when I come home, (he meant by looking into his boxes, and there seeing his gold.) Beleevers, though the world deride you abroad, yet you may have recourse to this love of Christ, and

and comfort your selves when you come home: To look as it were into the glorious box (Christs bosome) and there see that, which (I am sure to thee) is better then gold, *id est*, his grace. Weake people are thus farre wise, as they have their little bottles, of spirits and cordials to carry about with them; to refresh them when they are faint; Beleevers, you (especially you that are weake) imitate their wisdom: Let this *bottle of Christs transcendent love*, alwayes be in thy bosome, and have recourse to this; Refresh thy spirits upon all occasions, (especially when thou beginnest to faint) and without doubt, there is a refreshing power in this transcendent love of Christ, to keep up your hearts from fainting under troubles (as we shall see in the next point, when we come to it.) Jesus Christ in his trouble had recourse to his fathers love, why then in any trouble, have not you recourse to Christs love?

Fourthly

Ephes. 5. 2.  
1 Joh. 4. 11.

Fourthly, (In as much as Christ loveth all his with a transcendent love) let it be your care (O beleevers) to imitate your Saviour: Love all his, as he doth, with such a transcendent love: Beloved, if Christ have loved us, wee ought then to love one another. At least (O beleevers) be perswaded to have salt in your selves, and to love one another, and that very dearly, sith Jesus Christ doth the like: Be ye followers of Christ (in this) as dear children, and be you walkers in love one to another; as Christ hath loved you all, who ever they bee that are beleevers, Christ loveth them very deare, because they are his: He doth so, why should not you? O that where ever you see the light of Christs love shining upon any bosome, that there you would cause your love to shine also upon the same: Especially take heede, that you doe not frowne upon those, on whom Christ doth smile, you have heard (and therefore mind it) that Christ loveth all his with a transcendent

cent love, therefore take in this exhortation also: who ever they be, that belong to *Jesus Christ* (though in many things they differ from thee) yet let them have thy love, for this one thing viz. *Christ in them*: At least learne to love them really, because you hear *Christ loveth them transcendently*, *Christ loveth different Saints* with the same love: sure I am that beleevers, of all, or any opinions, are the object of *Christs affection*, and though they are unhappily, it may be, erring about some truths, yet they are all of them happy in the enjoyment of this truth, that *Jesus Christ loveth them all with a love passing knowledge*. Sad it is to see those looke strangely one upon another, who are yet all beloved of *Jesus Christ*: But sadder it is to see any Saint looke upon another with a frowning countenance; when as *Christ looketh upon him, as well as upon himselfe, with a smiling face*. Who doth not bleed to see one beleever to write a booke of revilings,

against another, when as you looke upon the Gospell ( as a glorious booke of love ) written by Christ to them all; *Tell it not in Gath, publish it not in the streets of Askelon: O! let not the daughters of the unbefloved triumph, to see you who are the bigly beloved ones of Iesus Christ, traducing and reviling one another.* I say no more but this, sith Iesus Christ doth love al the Saints, and every beleiver, with a transcendent love, do you who are beleivers (and so share in the sweetnesse of this truth) do the like.

Fourthly, I shall adde but a word of *Perswasion*, and let it be to perswade all those, who as yet are strangers to Iesus Christ, to come in unto him. O that you could behold the glorious beames of transcendent love towards all beleivers, doubtles such a sight as that, could not chuse but worke upon your hearts, and strangely draw your spirits to close with him, who is so lovely in himself, and so loving unto his wandering soules, that  
erre



erre up and downe the Wilder-  
nesse of the world : Return ( yee  
sinners ) unto bolds of love, kisse the Son,  
imbrace Jesus Christ , know, hee  
is the Lord of love : One who im-  
braceth all that come to him free-  
ly ; and then loveth them all trans-  
cendently : I fear you are ignorant of  
this truth, that Christ loveth his  
with a love passing knowledge.

And it may be your ignorance  
of this, keepeth you from closing  
with him ; But know it now ,  
and bee perswaded to come to  
Christ ; to close with him, to im-  
brace his Gospel, to love his truth,  
to be conversant in his ordinances,  
as knowing if you be, you shall  
have love from him, which passeth  
knowledge. Bee contented now to  
breake off from the wayes of sinne, and  
vanity and come into the wayes of  
righteousnesse ; Bee contented to bid  
the creature adieu, and now be wil-  
ling to imbrace Christ. Do not say  
if you take up Christ in his Gospel  
and in his wayes : Friends will

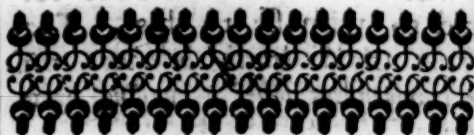
leave you, and the World will loath you, and the Devil will stirre up the Sonnes of Beliall against you: It matters not, though the creatures leave you, Christ will imbrace you: Though they loath you, Christ will love you. And what neede you feare the rising up of the Sonnes of Beliall: when you shall enjoy the loves of Christs bosome: Heare and give eare, ( O yee children of folly ) bee wise at least once, and you shall taste love. Christ calleth you all, whoever you bee, come to him, imbrace him cordially, and you shall finde him loving you transcendently. I have said all ( and happy I were, and you too ) if I could but prevaile with you to bee drawne to Jesus Christ with these cords of love.

How ever you are strangers to it now, yet if you would but come in, you should know the love of Christ, and know the truth of this poynt. Your  
owne

owne experience should bee forced to witness that  
 Jesus Christ loveth believers with  
 a transcendent love, passing know-  
 ledge.

P 3

SERMON



## SERMON V.

EPHES. 3. v. 19.

*And to know the love of Christ which  
passeth knowledge.*



Job 11. 12

Here is nothing of greater force to allure men, then the desire of knowledge; Job tells us, *Vain man desireth to bee wise,* though man be borne like a wilde Asses colt. Albeit it is our fate, that since the fall we are subject to folly, (and in that sense we are vaine) yet there remaines at least) so much wit in us as to approve of knowledge, and to desire to be wise: onely here is our misery, that there is a great deale of  
vanity

*vanity in our desiring knowledge; Wee are all of us apt, either to desire the knowledge of that that is above us (and so unattainable) or else beneath us (and in that respect not so much desirable.) It was this golden apple of knowledge, which was so taking, and tempting with our Grandmother Eve; that albeit the best that shee got, by eating that apple was, but the knowledge of evil, (which wee had all beene better without) yet shee was drawne to eat of the Apple: Not onely as perswaded of its being pleasant to the taste, but because it was desirable to make one wise. And surely as our Grandmother did eat those sower grapes, so we all her children, have ever since had our teeth set on edge with the same desire.*

Hence it is that too too often out of an eager desire, and affectation of knowledge, we are apt upon the one hand, for to flye too high, and to pry into those hidden secrets which God hath not revealed)

led) or else on the other hand, we are apt to stoop too low (and to dive into *nicities* and *vanities*, at least into the knowledge of such things in which we are not concerned) but (as the Apostle doth say) I shall shew you a more excellent way; by declaring how you may poise your desire of knowledge, so as that you should be neither too high, nor too low in the pursuit thereof: Doe not say therefore, *who shall ascend*, to bring downe Jesus Christ from above, and to reveale the knowledge of hidden glories, and unconceivable mysteries? Neither say, *who shall descend*? to raise him up from beneath, but remember the word (the Scripture) is nigh; even the Gospel which we preach: Labour to know it, and you shall know enough, not onely as to *salvation*, but even as to the perfection of your knowledge. Christ who is the *Wisdom of God*, and in whom are hid all the treasures of *wisdom*, and *knowledge*, is fully and clearly revealed in the  
Go-

Gospel, and by the study and the knowledge of it, we shall come to the knowledge of him. Now of all knowledge, the knowledge of Christ, as it is most sacred, so it is most *satisfactory*: And of all things in Christ, the *knowledge of his love*. And as that is most *satisfactory*, so it is most *sweet*. It is this knowledge, which the Apostle here prayeth that the Ephesians might obtaine (and by consequence that knowledge which all Christians ought to desire, and labour for.) It concerneth you not so much to know Arts and Sciences (though in themselves, and their way, they are necessary, and of worth) neither doth it concerne you (at least) so much, to be acquainted with other truths of the Scriptures (which in their place are very precious.) But this is that which doth so mainly concerne you, *viz. That you know the love of Christ passing knowledge.*

Our third Point in order taken up, and to bee spoken to from these

these words, is this, *That, it is a thing of necessary concernment, for every Christian to know the transcendent love of Jesus Christ.*

We have already endeavoured to hold out, at least, a beame of light towards the discovery of that *bosome love*, that is in Christ towards his: And at this time my desire is, to hint something, which may at least put you on to endeavour to make a further discovery of the riches, and the glory, and the transcendency of that love: For my designe is to make it appeare, That the study for the knowledge thereof, is of very choice, speciall, and necessary concernment for you all.

The subject of the point you see, Is the knowledge of the love of Christ. Now when I say, That the knowledge of the love of Christ is of necessary concernment.

I doe meane, not simply the bare beleeving of this truth, but a cleare and full understanding of it, the substance, and circumstances thereof. There are divine, and infinite dimensions

Explicati-  
on what  
knowledg  
we should  
labour for

1 A cleare  
and full.



mentions in the love of Christ, and it is our duty to labour for the knowledge of all these: We should strive to be able to measure both the length, and the breadth, yea and also to take the height, and to sound the depth of the love of Christ: Christs bosom, is a very glorious Mine of love, and it concerneth us to dig very deep into it, and not content our selves with a bare discovery of that golden Oare, or vein of love, which is upon the superficies or top of the same Mine; and in which we may easily discover, as it were in the very letter of the Gospel; but it doth concerne us to endeavour to attaine unto the deep and mysteriall discoveries thereof, which Saints by the light of the Spirit come to attain.

2 Yea and not onely so, but also to endeavour to get an experimental knowledge of this love; That as the Painter curiously painted love, by drawing the type of it out of his owne bosome; So we in like manner may be able by our Christi-  
an

2 A spiri-  
tuall and  
experi-  
mentall.

an discourses to paint forth, and to declare what the love of Christ is, taking especially the grounds thereof out of our owne bosomes, our owne experiences. Divines observe that the Scriptures owne not any thing for knowledge (at least saving) which is not experimentall. And certainly that knowledge of the love of Christ (whereof we shall now speake) ought to be, not onely a bare head knowledge, but especially a heart knowledge, an experimentall knowledge; This I thought good to adde for the explication of the subject of the Proposition.

Now for the predicate (or the thing that we doe affirme of this knowledge of the love of Christ) you may doe well; for the clearer apprehending thereof, to take it in these particulars.

First, *This knowledge is of concernment.* There are many things, the knowledge whereof may be expedient; but not of such concernment. But this knowledge whereof we speake,

is such a knowledge, as not onely may be expedient for us to know, but also of concernment for us that we should know.

Secondly, I say it is of necessary concernment, some knowledge that may be of accidentall concernment to be knowne, which is not of necessary concernment: some things indeed as being accidentall to some greater truth, and the discovery thereof, are in that respect of concernment to be knowne; (and so may concerne a man to endeavour for the knowledge thereof) But now this knowledge hath a necessity laid upon it; and woe be to every soule that knoweth not the love of Christ.

Thirdly, I adde, it is of necessary concernment for every Christian; some truths there are, which albeit they may be of necessary concernment for some person; who are as it were anointed with an higher anointing, and imployed in a more speciall way (as officers in the Church

Church, &c. ) may yet not bee of such necessary concernment to all : But now this knowledge, (whereof we are speaking ) is of necessary concernment ; for every soule that is named by the name of Christ, (and so pretends to be a Christian) but especially every soule that is united to Jesus Christ ( and so is indeed a Christian) ought to labour for a solid knowledge of the love of Christ. As the Fathers in Christs School , are not above this knowledge ; so neither the babes and children in Christs Schoole are beneath it, but all, even the one and the other, are bound, and it layeth upon them, as that which doth concerne them very neare , and very necessary, to know this love of Christ, which passeth knowledge.

One word I shal only adde by way of Caution; I doe not speak, neither would I have you understand me, as if this were the only knowledge to be laboured for. Indeed it is the sovereign, but not the sole knowledge, which Christians should desire

desire, and endeavour to obtaine.

In all that therefore I shall speak, I desire to be understood, not *exclusively*, shutting out other truths, but as *inclusively*, and eminently driving at this in a peculiar manner. And as Christ said with reference to *doing* : Those things, you ought to have done (that is especially) and not leaving the other undone (*i.e.*, altogether neglect) I say in like manner of knowing; the knowledge of the love of Christ, you ought especially to labour for (as a thing of more choice, and *speciall*, and *necessary concernment*) but you are not altogether to neglect the knowledge of other Gospell truths, as if they were of no necessity, or of no necessary concernment at all.

For the *Proofe* I shall not need to adde many places (it being so fully laid down in this;) Certainly this wise *Apostle Paul*, would never have so earnestly, and particularly begged  
of

of God, that the Ephesians might know the love of Christ, which passeth knowledge, if it were not of speciall and necessary concernment for them. I shall onely adde to this, his desire for the Ephesians, that determination of his for himselfe (which he expresth to the Corinthians) I am determined (saith he) not to know any thing among you, save Jesus Christ and him crucified: Now the knowledge of Jesus Christ crucified (as I hinted once before) is the knowledge of Christ in his love; Though the whole life of Jesus Christ, was but (as it hath beene shewed) like one great Sermon of love, yet the death of Christ was as it were a longer, and clearer Sermon of love then all his life was. Never did Christ speake love, more fully, and more freely, then when he was as it were in that Pulpit, the Crosse: Now then, if certainly Paul did determined to know nothing but this; wee may safely conclude, both from his determination for himselfe, and his desire

desire for the *Ephesians*; that the knowledge of *Christs* transcendent love; (especiall in a cleare experimentall way) is of necessary concernment for every *Christian*.

I shal offer some reasons to make this poynt yet clearer.

First, The knowledge of the love of *Christ*, containes in it the summe of the *Gospel*, (*Christ* being the sum of the *Gospel*, and love the sum of *Christ*.) God so loved the World, that hee gave *Christ*, and *Christ* so loved the world that he gave himselfe, containes in it the marrow and pith of all the *Gospel*: This little word love (written in the golden letters of free grace upon the bosome of *Jesus Christ*) is an epitomy of the *Gospel*: Look as O love the father, is the fulfilling of the Law; so *Christs* love to us, is the fullnesse of the *Gospel*: You have done the Law, if you love God sincerely; and you understand the *Gospel* if you know *Christs* love soundly.

Secondly, The knowledge of  
Q                      *Christs*

Christs love is of necessary concernment, because it containeth in it the cheifest motive to duty. You will never doe duty (at least with that sweetnesse in your own spirits which you should) and with that acceptation of God, which you would) if you do not act from a principle of love. Now the love of Christ known to us, is that which cheifly enflameth our love to him, what was the reason that notwithstanding that love that God shewed to Israel, when he ~~was~~ a child, and taught him to goe, taking him by the armes, had not that impressiion upon Israel which it should have, the Prophet hinteth the reason, because, Israel knew it not, Hos. II. 3. God shewed, but Israel did not understand his love; and therefore it was that Israel would not walke answerable thereunto. In like manner, wee shall never walke answerable by doing our duty (for I take duty, to be at least an answer of love) in case wee doe not know what the love is, where-



wherewithall Christ hath loved us. Paul was more abundant then all the rest of the Apostles were, in his labors. And surely this might be the reason, that happily hee understood more of the love of Christ, then the rest did: Hence it may be that it is, that you have that expression in the 2 Cor. 4. 14. *The love of Christ constraineth us.* The consideration of Christs love (which Paul came to have, by the knowledge thereof) it was as it were a whole croud or throng of Arguments, or like to a whole sledge of motives (for the word will beare both metaphors) unto Paul, both to dye, and to suffer for Jesus Christ. There is no soule but needeth a spurre to duty, being *dull* in himselfe. Now the knowledge of the love of Christ; being of such speciall efficacy, this way must needs also be of necessary concernment for every Christian.

Thirdly, *Christs love, is a fountaine of a beleivers life, and therefore*

*origines see*  
Luk. 8. 45.  
and Luke  
19. 43.

it must needs bee of necessary concernment for a beleever to know it, in as much as he cannot live without it; verily this is life eternal, to know the love of Christ which passeth knowledge, If it be of necessary concernment, for the soule to live, it must be also of necessary concernment to know Christs love, in as much as without the one, he cannot enjoy the other, *I live* (saith Paul) but how? by the faith (now faith is but a higher degree of knowledge of the love of Christ) of the Sonne of God, who loveth me. As Moses pressed the Israelites to the sincere keeping of the Law, for it is (saith he) your life, In like manner may we presse Christians to the serious knowledge of Christs love, because it is our soules life.

Fourthly, *The knowledge of Christs love, is the foundation of a soules joy, and Christians comfort, and therefore of such necessary concernment.* The reason why the Saints are sometimes so sadde, is because they doe not know the love of Christ, (at

least in all the dimensions thereof.) Hence it is that peace is joynd with love, sometimes in the Gospel: *Peace* (saith *Paul*) *bee to the brethren*, but from whence? from this (as it is added) *and love from God the Father, and our Lord Jesus Christ*, *Epbes. 6. 23.* the hearts of beleivers would be at peace, if so be they did but fully understand the love of Christ. O (saith the Soul) of that beleever, and of this beleever; indeed they live sweetly upon Christs love, because they have it, but I go sadly in the want of Christs love, because I thinke there is none for me: The soule is sadde, because it seeth not the fulnesse of the love of Christ: I (saith another soule) such an one who hath more grace then I; and such an one who hath lesse sinne then I have, he may live joyfully because of Christs love, but I must goe sadly because I feare hee will not love me. The reason of this soules sadnesse, is because it knoweth not the fulnesse of love,

Q 3

that

that is in Christ, and the free-  
nesse thereof, without doubt, did  
we but know the love of Christ bet-  
ter, then we doe, we should not be  
so sad, so often as we are. That  
*bosome Disciple John* ( who knew  
much of the love of Jesus, and had  
declared the knowledge of it unto  
others) he saith it was for this end:  
*these things write I unto you* (saith hee)  
*that your joy might be full*; Sith there-  
fore the joy and the comfort of our  
soules is built upon the love of  
Christ, as its foundation, it doth  
necessarily concerne us, to get the  
knowledge thereof.

Fifthly, the knowledge of Christs  
love is of necessary concernment,  
because it is the rise of *Christian thank-  
fulnesse*. Hence it is that thankfulness  
springs, it is from this foun-  
taine whence it floweth. Those  
soules will bee most thankfull for  
the love of Christ, that under-  
stand it most; *Ignorance begets ingra-  
titude, but knowledge maketh thankful*.  
Blesse the Lord O my soul, and for-

get not all his benefites: Men will not be thankful for that which they do forget, neither can men remember that which they do not know: All that Christ lookes for from the Saints is this, that they should acknowledge the transcendent love he beareth unto them. Wee will never be able to sing glory and dominion be to him, who hath loved us, except wee know how hee loved us. Look as a Lark, at the discovery of the light of the day, ascends chirping, and chirping; and the lighter the heavens appeare, the higher she ascends, and the sweeter she sings; In like manner the soule, who knoweth the love of Christ, and seeth the light thereof, mounteth and singeth, and the more bright the beames of Christs bosome love, shines in upon them, the higher is the soule elevated, and the sweeter it doth chire, and chant that spirituall song of thankfulness unto Christ. You are bound beleevers, to thanke Christ for his love, but you

will never to purpose, go about to  
cansell that bond, if so be you doe  
not know the transcendency of that  
love with which he hath bound  
you.

Sixtly, *Christs love is all the legacy  
he hath left Christians.* Surely it is of  
necessary concernment, for Christi-  
ans to know that which Christ  
left them in his will. He hath not  
left them ample possessions, nor  
brave buildings in this world: (his  
father (though he loved him) left  
him not a house to put in his own  
head here) but *deare love, rich love,  
transcendent love, love passing knowledge,*  
this Christ hath left to beleevrs (as  
his father left him) *as the father hath  
loved me, so have I loved you, Job. 15.  
ver. 9.* Aske the widdow, whether it  
doth not necessarily concern her, to  
know that which her husband left  
her, Aske the child whether there lie  
a necessity upon him to know that  
which his father left him, both the  
one and the other wil say yes, Why  
beleevrs, your everlasting father, and  
your

your *soules husband*, Jesus Christ, hath left you nothing but his love, surely it is necessary that you should know it.

Seventhly, *As the soule is filled with the knowledge of the love of Christ; so it is filled with the fulnesse of God.* You empty creatures, doth it not concerne you, (and that necessarily) to be filled with the divine fulnesse, the fulnesse of God? surely you will say yes; then know, it doth as necessarily concerne you to bee acquainted with the love of Christ; without that you cannot be so filled. Some have thought that *knowledge is nothing but an union between the thing known, and the understanding.* Hence it is that they say and conclude, that by how much any partake of knowledge, by so much they partake of fulnesse: God is love; and if the knowledge of Gods love be the union thereof with the soule; then certainly, by how much we know the one, by so much wee partake, and are filled with the other.

other. Observe how the Apostle therefore joyneth this in the Text, *To know the love of Christ which passeth knowledge* (saith he) *that you may bee filled with all the fulnesse of God.* Every drop of this knowledge of the love of Christ, tendeth towards the filling of the soule with the fulnesse of God: surely therefore to be filled, and to be filled with God, and to be filled with the fulnesse of God, yea with *all the fulnesse of God*, being so necessary for every soule as it is, and the knowledge of Christs love being so advantagious to this: It must needs be a thing of speciall concernment for every Christian to labour to know the love of Christ, *which passeth knowledge.*

- Briefly now for Application :

First, it may serve for a use of *Lamentation*, that notwithstanding the knowledge of the love of Christ is thus necessary, yet

First, that this knowledge hath beene little studied. Secondly, though it should be much studied, yet it

can



can be little obtained.

First, I say, it hath beene but little studied. Men who have beene very swift in searching after other truths, but they have been slow in searching after this. An ample, exact discovery of this love of Christ, may well be set downe among the desiderata, i.e. the desirables of Divines, it having been so little handled by any. Indeed much of the Law (in the point of duty) hath been discovered, but little of the Gospel, (especially in this point of Christs love) hath been inquired into. I doe not know any one Authour of eminency, (indeed as yet I have met with none at all) who on purpose hath handled, or discoursed exactly concerning this subject, viz. the transcendency of the love of Christ I have heard that that precious Divine Dr. Preston was wont to complaine of the great defect this way: Surely it is very sad to thinke that the knowledge of the love of Christ, being of such

necessary and high concernments hath beene so little inquired into ; *O what a gallant Gospel designe were it, for some one who is acquainted with the Spirit in a large measure, to goe over the whole history of the Gospell, and to observe the glorious shinings of the love of Christ to beleevers in all.* It would be precious if some would take it in hand, and perfect it to the purpose : But it is sad to thinke it hath been neglected so long.

Secondly, we may lament, not onely to thinke this knowledge hath been but little advanced by the labours of any, but especially that it is such, that after all labour, it can be but little gained. We may weep to think, how little of the love of Christ it is, that those who have most knowledge of it, doe, or can know. We read of a Book which was sealed, and John wept much (saith the Text) because no man was found worthy in heaven or in earth, that was able to open the Booke, or to looke thereon. Beloved, the heart of Christ may be com-

compared to a glorious Booke, in which the mysterious history of his transcendent love is written : But alas ! who is there , not onely in earth, but in heaven, that is able to open this Book, and to discover the mysteries thereof? Beloved, when we shall come to heaven, wee shall then be in a capacity of more perfect knowledge of the love of Christ : But alas ! even *then* wee shall never be able to comprehend the love of Christ in the perfection thereof, that is, so fully as it may be knowne ; Then indeed we shall apprehend it in the perfection of *our* knowledge (*i.e.*) so far as it can bee knowne by the finite knowledge of creatures; but yet then we shall not know it so full as it is. The Schoolmen speake of knowledge (as they doe of seeing: ) There is a twofold fulnesse of knowledge.

First, a fulnesse in regard of the object (*i.e.*) such a fulnesse as regards the thing it selfe.

Secondly, a fulnesse of knowledge in regard

Duplex plenitudo scientiæ, & visionis, viz  
1. Subiecti.  
2. Objecti.

regard of the subject *in which it is*. Now for mine owne part, I incline (at least for present) to conclude, that although without doubt, there shall be a fulnesse of knowledge of Christ in respect of *our knowledge* (i.e.) according to the utmost bounds, or extents, which our knowledge, when it is perfected to the highest is capable of; yet notwithstanding *in regard of the fulnesse of knowledge, as it relates to the thing it selfe, viz.* The love of Christ, *quoad essentiam, & virtutem, intensivā, & extensivā* (i.e) when it is considered so far forth as it may be had unto all the effects, and purposes, whereunto that knowledge doth extend it selfe; this I say, I thinke we shall not have, but to all eternity, we shall be admiring and adoring of this love of Christ, *which passeth knowledge.*

Wherefore then wee must needs lament to consider, that although the knowledge of the love of Christ be of such necessary concernment,

yet

yet it hath been but *little* searched after by many ; and when wee shall make the greatest search after it, we shall never be able *fally* to attain it.

*Use.* Secondly, it may be a use of Reproof unto those who neglect this study of the knowledg of the love of Christ altogether. Many there are, who are *little* in the study of the *Bible*, *lesse* in the study of the *Gospell*; but, *least of all* in this, which is the light, and lustre, and glory of all the Gospel, the love of Christ to beleivers: And I cannot chuse but think those blame-worthy, and to be reprov'd, who in these times speake much of their parts and abilities in the beating out of some truths meerly controversall (which yet I speake not against in its place) and yet neglect this knowledge which is of such necessary concernment. I doe not altogether blame those who study this *headsip* of Christ (I mean his Government) it being I thinke this *present truth*, which is most controverted in these times;

yet

yet notwithstanding, to study so far the *head* of Christ, as to neglect his *heart*, so far to minde his government, as to neglect his *love*, is without doubt, a thing to bee re-  
proved.

But much more are those to bee re-  
proved, who study neither the one, nor the other; but spend all their time, their paines, and their parts, in *controversies*, and *nicities* prying either into unrevealed *positions*, or being busied about *needlesse questions*, neglecting in the meane time, this one necessary thing, *viz.* the knowledge of the love of Christ. How many are there that may (as one said of the School-men) bee like unto Travellers, or men in a journey, who have good bread about them, but goe gnawing, and biting upon hard stones; so indeed some men who have (at least means to have) the *bread of life*; *Christs love*, but they neglect it, and spend their time in gnawing upon hard trivials, at  
least

least not *usefull questions* : Be reprov-  
ed, O all ye, who so far spend  
your selves, about the obtaining of  
any knowledge, when in the meane  
time, you doe neglect the study of  
this knowledge, (the love of  
Christ) which is of necessary con-  
cernment.

Lastly, we shall adde a word of  
*Exhortation* to stir up all to the study  
of the love of Christ : You who  
have *spent*, or rather *mispent* many a  
precious houre in reading of Ro-  
manes, and fond histories, of fain-  
ed loves, yea you who spend all  
your time, though it be about some  
matters of concernment, but neg-  
lecting this; be stirred up now, to  
lay out your selves in the study of  
that which is sweet, and necessary,  
*viz.* the study of the love of Christ  
which *passeth knowledge*; you must  
conceive that (as I hinted in the  
explication) my desire is, that you  
would labour to be *well versed*, and  
to be *exact students* in this businesse;  
I would not have you content your  
R selves

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selves in some generalls, but labour to make a particular discovery of the love of Christ in its substance, in its circumstances, and in its sundry actions, and declarations: O remember, that this knowledge includeth in it, all that knowledge which is necessary to be knowne for salvation.

When you have studied it well, you shall finde, that there is nothing in the whole doctrine of salvation, which is not comprehended in this love of Christ (as Calvin hath well observed upon the place.)

This knowledge is both safe and sweet; it is not such a knowledge as will puffe up the head, but it will purifie the heart: I doe not doubt that any can grow wanton, who attaineth to any spirituall saving degree of this knowledge. The love of Christ will constrain to duty, and restraints from sin; therefore betake your selves to this study above all others.

Now I shall offer something as meanes to helpe you, and as motives to encourage you. Onely by way of caution,



caution, learne to take heed of promising your selves too much; Doe not thinke that you shall ever come to perfection of knowledge in this point, at least while you are in this life: It is a point which may take up the study of *all the Saints*; (happily so much may be couched in the 18 vers. of this Chapter, that you may be able to comprehend with *all Saints*.) He speaketh, as if it were a Text; about which, not onely every Saint is to set himselfe, but as which doth require *all the abilities of all the Saints*. Looke as some great point doth require the abilities of many Schollers (and all little enough, when joyned together) to make a good discovery thereof: such is the love of Chrill, as that *all the Saints* may well spend themselves in the study of it, and when they have brought all their notes together, and added all their studies together, they will be able to make (at least in this life, but a very little discovery thereof. Therefore take

heed of promising your selves perfection in this study.

Now I adde this caution not to deter you from the study, but to make you the more serious in it; and also to keep you from casting of it off, after you have begun to understand it. It is with some Saints, as with Schollers, who having set about some study, and after some progresse, finde the businesse so hard, and high, as that they can never come to the perfect knowledge thereof, they begin to slack in their indeavours, and to cast it off: But now beloved, consider it beforehand, that you may not afterwards cast off the study of the love of Christ, when you have spent your selves to the uttermost, you shall never come to a perfection.

Yet let me adde this, the least beames of the love of Christ have so much light in them, as that they will be very sweet, And every peece or part of this knowledge, will be of very speciall worth: yea, the low,  
and

and imperfect knowledge of the love of Christ (if experimentall, and spirituall) is of infinite more value, then the high and perfect knowledge of Tenne thousand things besides: Yea, and one thing more let me adde, it is possible for you to attaine, to a very sweete and satisfactory degree of this knowledge.

*Qu.* But what shal I do to attain a satisfactory degree of this knowledge of the love of Christ, so as that albeit I cannot attaine to the knowledge thereof fully; yet I may be able to attaine so much, as may make me (at least) say as it is in the text. *The love of Christ passeth knowledge.*

*Ans.* For that I shall offer some directions, as concerning the *means* and helps how you may obtain the knowledge of the love of Christ; And also as concerning the *manner* how we should carry our selves in that study.

First, For the *meanes*, I shall name

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these

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these particulars.

First, *Be much conversant in reading of the Gospell*, How ever the bible in general, doth give testimony concerning the person of Jesus Christ, and also in some meature concerning his affection to the Saints; yet the Gospell (of all parts of the bible) doth in a more ample, cleare, and satisfactory way, hold out the love of Christ to beleivers. That which all the Prophets spake of him, or of his love, is so allegoricall and so darkly, as that it is not easie (at least for every one) to observe the light of Christs love, so clearly shining in them. Indeed the *sunshine* of Christs love, is in the *firmament* of the *old Testament*, but as it is there, it is much clouded & much veiled. But in the *Firmament* of the *new Testament* it shineth in its full *brightnesse*, *luster*, and *glory*. And therefore be most conversant in reading of it. And while you read the Gospell, be sure to carry this along with you, that all that which you shall read there, either

ther in the life, or death of Christ, is still to be understood, as a demonstration of his love to beleevers.

Secondly, If thou wouldst know the love of Christ, be sure to labour to get into the bosome of Christ; that soul knoweth little of Christs love in the power, and sweetnesse; and spirituality thereof; who knoweth onely Christ in his head, as being without him, and is a stranger to the knowledge of Christ in his heart, as being in him. Labour therefore to have Christ revealed in thee (as Paul speakes of himselfe) otherwise all that knowledge which thou hast of the love of Christ, will be to little or no purpose. Looke as Jesus Christ did therefore know the father most, because (as the Scripture saith) hee lay in the fathers bosome, In like manner do thou labour to be in the bosome of Jesus Christ, that thou mayest the better know what is his love to beleevers.

Thirdly, Consult with beleevers,

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Aske

Aske those objects of love, concerning the love of Christ to them. They that have had experience of his love, can best informe thee. I make no question, but that a poor beleever, who hath tasted of the love of Christ, and in some measure experienced the transcendent sweetnesse thereof, is farre better able to helpe thee in this great study of the love of Christ; then the greatest Scholler in the world is; who it may bee hath read, or heard something of his love, but yet hath no experience thereof in his soule.

Fourthly, Study thine own experiences. Consider the carriage of Christ particularly towards thy soule. Remember how long he bare with thee, whilst thou wast in the state of nature, I and an enemy unto him. How long did hee stand knocking at the doore, ere thou didst open? How long did he come woing of thy soule, ere thou didst imbrace him? How many wayes did hee take to work upon thee, to open thine

thine heart to let him in, that he might love thee? How freely did he tender love to thy soule, was there any other condition, on which he tendred himselfe to thee, then thine acceptance of him? Said he not, when he came and knocked at thy doore, if thou wilt open, *I will come in and sup, and thy heart shall be at no cost to prepare, I have brought that with me that shall feast thee?* Sayd hee not, if thou doe but thirst, *come and drinke,* and if thy heart be but willing, *eate the good things of my bosome,* and live for ever: Thus mind those experiences of Christs acting towards thee: Remember all the Feasts of love which he hath given thee, and by these thou wilt come to see, how good, how kind, how loving he is.

Lastly, *Add prayer to all these.* It is the choicest wisdom to be wise in the knowledge of Christs love: *And if you lacke this wisdom, James giveth you his advice, aske it of God,* and if you aske of God a wise heart  
in

in this particular, doubtlesse he wil not deny thee; for he giveth liberally to those that aske, and upbraideth no man, then aske of him much: Beg of him a wise and an understanding heart to know the love of Christ which passeth knowledge Intreate God that thou mayest be taught of him, to know what is the love of himselfe, and of his sonne. As Christ saith, *every man that hath heard, and learned of the father commeth to me; So every soule that the father teacheth, will quickly learne to know what is the love of Christ to beleivers. And that thou mayest be able to know the love of Christ in its luster; beg of God to bestow upon thee his spirit. Christ hath said the father will give the spirit to him that asketh him. And the Apostle saith, as no man knoweth the things of a man, but the spirit of a man which is in him; so none can know the things of Christ, but the spirit of Christ. Goe to the Lord Jesus, and remember him of his promise: Tell him he hath promised to send his*  
spirit.



spirit, and that when the spirit is come, he should take of Christ, and shew it unto the soule, Intreate him therefore to shew his spirit, and intreate him also, that his spirit would come with the shedding abroad of his love. Say, O! that the spirit would take of thy love, and shed it into me; and O! that he would shed it abroad into mine heart, that I may be able with all Saints to comprehend the height, and the depth, and the length, and the breadth of the love of Christ, and that I may be able also to know that love which passeth knowledge.

Having thus hinted a few words as concerning the meanes (how we may attaine the knowledge of Christs love) I shall now adde a word or two concerning the manner how we should behave ourselves in the use of this meanes, while we study the knowledge of Christs love; and for this take these directions.

First, Be very exact, Exactnesse is requisite in all studyes, but especially in this: Gather up (O belee-  
ver)

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First, Be very exact, Exactnesse is requisite in all studyes, but especially in this: Gather up (O belee-  
ver)

ver) all the *crumbs* and *filings* of this *gold* (Christ's love.) When thou readest any thing concerning Christ, be exact to observe the smiles of his countenance, the words of his lips, the gesture of his hands, the turning of his eye, love doth thus observe them :

*Sic oculos, sic ille manus, sic ora ferebat.*

Observation was made of *eyes*, and of *hands*, and of *countenance* ; so doe thou observe : be very curious to study this love in all its *circumstances*, in all its *doings*, in all its *demonstrations* : If ever you would shew exactnesse in any study, shew it in this, Doubtlesse the exacter you are in the study, the clearer you will be able to comprehend Christ's love.

Secondly, *be loving*; Those know most of Christ's love to them, who abound most in love to him : *John* seemeth, to be most loving of all the Disciples, and therefore hee seemeth to have the greatest knowledge

ledge of Christs love; he was so happy as to *leane on the bosome* of the Lord Jesus, and to him was revealed more then to the rest of the Apostles. Look, as that man doth but in vaine expect mercy of God, who is without mercy himselfe; so doth that soule in vaine desire to know Christs love, who is without all love himselfe: you may doe well to observe the context, here in this 3 *Ephes.* 17, 18, 19. v. The Apostle saith, that you *Being rooted, and grounded in love, may be able to comprehend with all Saints, what is the length, breadth, and depth, and height of the love of Christ, &c.* To be grounded in love, is an excellent way to comprehend love: And doubtlesse Christ will be very kinde in the revelations of his love, to those in whom he observes the workings of love.

Thirdly, be very *admiring in all the study*; let all your reading bee mixed with admiration at every love passage of Christ; *sit and meditate*

ditate at every word of love; stay, and wonder; adore the glory of that light which appeareth in any beam of love: And in the admiration of that love which doth appeare, cast thy selfe at the feet of Christ, and cry out, O the depth of love in thee! O the riches of the love of thy bosome! that shouldest thus let out thy selfe to beleevers.

Lastly, when thou comdest as it were at a stand, and canst not comprehend the transcendency of this love: Imitate the Philosopher, and cast thy selfe into that sea of love, which thou wouldest fain fathome, or sound, and art not able; Let that love comprehend thee, which thou canst not comprehend thy selfe: Emerge, and drowne thy selfe, in that vast ocean of thy Saviours bosome, and because thou art not able with any line of thine to sound the depth, sinke thy very soule, that it may be able to taste that, which thy study will not help thee so much as to see.

I shall now adde but a word to stir you up (in the use of these *meanes*, and in this *manner* hinted) seriously to prosecute the sweet study of the love of Christ.

First, I might tell you, That *all the time that you spend in this study will be very delightfull, and very profitable, and you will have no reason to repent thereof.* Those who have spent (or rather mispent) their time in reading of the fine histories of fained loves, have at last been forced to confesse their follies in so doing. That well-deserving person, Sir *Phillip Sydney* is reported to have lamented upon his death-bed, the mis-pending of those parts which God had given him, in the penning of that well-penned peece, his *Arcadia*. But surely (beleevers) to lie upon a death-bed, and to consider, that although all thy time were (every houre thereof) spent in the study of Christs love, you will bee so far from repenting of it, as that you will have just cause to rejoyce  
in

in it. But not to urge this, doe but

Secondly, consider the times in which we live: How little love is there in these dayes! surely, the love of many is waxen cold; though it bee pressed much, yet it is but little praised; Though all pretend to complaine of the want of love, and seem to presse the exercise of love: Yet where is the man, that maketh it the sweetnesse of his life, to let others taste the sweetnesse of his love: Surely while there is such little love among men, it is but meet that we should study the love that is in Christ. But

Thirdly, especially consider the sweetnesse that the knowledge of the love of Christ will bring to thy soule in any case. Little doe you know what comfort is wrapped up in the knowledge of Christs love: How oft doth but a thought of this, revive the spirits of the fainting Saints. With what a composure of spirit, is a beleever able to be-  
have



have himsele in any tribulation, when he knoweth, that the love of his Saviour is without knowledge? Without the knowledge of this love, nothing will be sweet, but with the knowledge of this love nothing can be bitter. And this is that which we shall come unto, as the last thing observed from these words, viz. to let you see, how efficacious the love of Christ is unto the supporting of be-leevers in any tribulation.

**S** SERMON

## SERMON VI.

EPHES. 3. v. 19.

And to know the love of Christ which  
passeth knowledge.

**H**E that is but little  
skilled in the know-  
ledge of the face of  
times, may very well  
see that these times  
wherein we live, are  
very sad. Calamity lyeth upon e-  
very creature; and woe hath (as it  
were) entered upon the Stage of the  
world, and acts a very bloody part,  
to the terrour of all, even believers  
themselves; some put on black, and  
walk disconsolately; yea almost all  
the

the sonnes of men are clad in mourning, as being sensible of the misery under which most of the world at this day groans. In these times therefore what can be more suitable to our thoughts, then to consider of that which may serve to support our spirits : It is the wisdom of such as are weake, and lyable to faintings, to carry about them some cordiall or other to revive them. And it should bee (doubtlesse) the wisdom of beleevers (who are liable alwayes to tribulations) to lay in something which may keep them from fainting under these tribulations. Indeed our Lord Jesus, out of the riches of his mercy, hath prepared, and provided, rich, and glorious cordials to support the souls of his. And it is our duty (especially who are the Ministers of the Lord Jesus) to helpe beleevers with these cordials; which our Lord, and his Church hath prepared : And therefore while others, forgetting not onely

2 Cor. 1. ult

the Saints, but themselves, take leave to presse and urge great things (as matters of faith) upon poore soules (as if they had *dominion over their faith.*) I shall endeavour to imitate the great Apostle Paul, rather to shew my *selfe a helper of your joy, then a Lord of your faith* : It was this indeed which Paul was much upon, viz. the furtherance of the joy, and comfort of beleevers : And it is this which he drives at in these words, in the behalfe of the Ephesians ; for fearing lest the newes of these troubles in which hee was, should so far trouble the Ephesians, as to make them *faint*; he therefore *boweth his knees to the Father of our Lord Jesus Christ*, that he would be pleased to give them the knowledge of the love of Christ; that so by it, their spirits may be kept from fainting; either at the newes of his, or feare of their owne tribulations : This being therefore the end why Paul prayeth to God in the behalfe of the Ephesians, *That they might*

might know the love of Christ which passeth knowledge. I did observe this Doctrine from it, viz.

That the spirituall knowledge of the transcendency of Christs love towards his, is of speciall efficacie to keepe our hearts from fainting under any troubles.

I suppose you easily see both the foundation, and the prooffe of this point in this place; yet that you may see both the clearer, let me hint these three things.

First, consider it, That the Apostle supposeth, that the Ephesians hearts were apt to faint, at their tribulations. At the 13 vers. His desire that they might not faint, doth clearly intimate this, that they were apt to faint. Indeed the children of faith, are not onely prone to feare, but are apt to faint in those fears.

Secondly, observe how upon this feare of the Apostle, lest they might faint, or (if you will) upon his desire that they might not faint, he falleth to prayer, and maketh it his request to God, (whose alone roy-

alty is to support the fainting spirits of all the creatures) *that he would be pleased to keep them from fainting: For (saith he) for this cause I bow my knees to the Father of our Lord Jesus; (that is) upon this desire of mine, that you might not faint; I bow my knee to him, who alone is able to support your spirits.*

Thirdly, Consider, *that among the rest of those things which he prayeth to God for, in their behalfe, that they might not faint, he prayeth for this in the Text (as in the last place) that they may know the love of Christ which passeth knowledge.*

And indeed, the very spirit, and strength of all that, which the Apostle had prayed for (in the former verses, in their behalfe) lyeth in this last. And happily therefore it was that he bringeth in this as the last particular, being (as it were) that last cordiall, which he prayed for, in their behalfe, and if it had failed, hee knew not (as it were) what to aske of God for them: This is as it were, the last

last Dosis of the Doctor, which if it helpe not the Patient, the Doctor is at a stand, and is puzzled, and knoweth not what else to give, so that I suppose you may easily see, not onely the *facting* that this Text affords for this truth; but also a great, and solid *prooffe* of the truth thereof in it.

And yet, that you may see this truth more clearly from this place; I will in a word shew you, how that the very *spirits* and *strength* of the other cordials which hee here prayeth for, are as it were wrapped up in this, viz. The knowledge of the love of Christ. For consider,

First, he prayeth that they might be strengthened in the inward man by his Spirit, verl. 16. Now what is that strength of the inward man by the Spirit? but that *divine* and *spirituall* joy which is through him. The joy of the Lord doth give strength, Nehem. 8. 10. Now it is easie to demonstrate that the chiefe ground upon which the Holy Ghost doth build

that joy (which through him is in the hearts of believers) is this, *viz.* the shedding abroad of the love of Christ in them. Christ having promised to send the spirit as a comforter to believers (he saith) that he (*i.e.* the spirit) shall take of mine and shew unto you, *John 16. ver. 14, & 15.* Now what is there in all Jesus Christ, of sweeter efficacy and power, which the spirit can take, and declare to believers, then the knowledge of his love, which passeth knowledge?

So that if the strengthening of the inward man by the holy ghost be that which helps to support thy soule from fainting: And if that working of the holy ghost be by a creation of divine joy, or bringing of divine comfort. And that bringing of comfort in, the spirit depends upon revealing some thing of the heart of Christ to the soule, then it must needs be, that the spirit of this cordiall, lyeth in the knowledge of the love of Christ, which



which alone the spirit is able to bring in, as it were from Christs heart, and shed it into the hearts of beleivers; for the strengthening of the inward man.

Secondly, the Apostle doth pray as a meanes to keepe the *Ephestians* from fainting, that *Christ may dwell in their hearts by faith, ver. 17.* Now a very few thoughts will discover, that the strength of this comfort, doth lye in the knowledge of Christs love. For whereas the soul may say, ah! but will Christ dwell in my heart? I would faine beleefe it, but what ground have I for such a beleefe? Hee is the *high* and the *lofty one*, and I am *meane* and a *poore creature*. He is not only the *brightnesse of his fathers glory*, but the *fulnesse of the fathers holinesse*. And will such a pure person as hee is, come and dwell in such a polluted house as I am? Thus the soule would, or might reason; but now all this reasoning is quieted, and this doubting will bee easily resolved

ved by the knowledge of Christs love; for he that knoweth the love of Christ, knoweth how willing Christ is to come into the heart of a poore beleever, and how that daily and hourelly, he doth stand at the doore knocking for entrance.

So that I say, the very spirits of the other cordialls, and as it were, their *quiescence*, lying in this, the knowledge of the love of Christ.

It is very plaine; That the knowledge of the love of Christ, is of speciall vertue and efficacy to keepe the hearts of beleewers from fainting under tribulations. But I shall a little more demonstrate this point.

First, By opening wherein this knowledge of the love of Christ doth consist.

Secondly, By shewing wherein the speciall efficacy of that knowledge doth appeare, for the supporting of the soule, from fainting fits in the time of trouble.

And then in the close of all, I shall

shall make some Use and Application.

For the first, *Wherein doth the knowledge of Christs love consist, or what kind of knowledge of the love of Christ is it, which keepeth the heart from fainting.*

In the generall, I hinted it in that expression, the *spirituall knowledge of the love of Christ*; That is, such a knowledge of Christs love as the soul hath, by the revelation of the spirit, acting by the shedding abroad of that love, even upon the spirit of a beleever. Looke as the carnall knowledge of Christs person (*the knowledge of him after the flesh* (as the Apostles phrase is) is not saving, neither is it sweet; So neither is the carnall knowledge of his love. It is the spirituall knowledge of his person, and the spirituall knowledge of his love, which furthereth the everlasting happinesse of a soule hereafter, and the sweetnesse, and comfort of a soule here.

But

But more particularly, I shall hint two words for the explication of the knowledge of Christs love what it is.

First, Negatively, *It consisteth not in the bare notion of it.* All divine knowledge ( whatsoever it be ) is without any efficacy, if it bee but barely in the notion : Looke as in reference to duty, knowledge is not effectually imparative, to put the soul upon doing, unlesse it sinke deepe into the soule (for the word falling among stones, and wanting roote, did not arise up in fruite. ) In like manner with reference unto joy, knowledge is no way efficaciously restorative (although it be the knowledge of Christs love ) unlesse it sink down from the head, into the hearts of beleevers. But as the Apostle putteth the knowledge of the glory of God the father ( as to salvation ) in this, viz. that God who commanded the light to shine out of darknes, had shined into their hearts, 2 Cor 4.6. In like manner, hee putteth the ver-

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tue of the knowledge of the love of God in making the soule patient in its waitings, (and by consequence not fainting in his troubles) in this, that the Lord would direct the *Thessalonians* hearts into the love of God; the Lord (saith he) direct your hearts into the love of God, 2 *Thes.* 3. 5. wherefore then, this is the first thing by way of negation, (that you may know wherein the knowledge of the love of Christ doth not consist) it is not the bare notion; or apprehension thereof in the head.

Secondly, and positively : *The right knowledge of the love of Christ, in reference to the matter in hand, I conceive chiefly doth consist in two things.*

First, *In a particular application of the love of Christ to the soule by faith. i.e.* that the soule should be able to lay home that to himself in particular, which he understandeth to be in the heart of Christ, to every beleever in generall. The soul should be able to say of the love of Christ, it is  
*mine,*

mine, for else (as he said) *quid hæc mihi, nisi mea?* what is all this to me, if it be not mine? In like manner will the soul say, what is it to me? if there be a transcendent love in the bosom of Christ to beleevvers, if I have not a share in it? Look as the preaching of the word doth not profit them, in whom it is not mixed with faith, (i.e.) in the particular application thereof to themselves.) In like manner, neither doth the love of Christ comfort any, if it be not mixed with faith (i.e.) particularly applyed to their own soules, this is a faithfull saying (saith Paul) that Jesus Christ came into the world to save sinners, of which I am cheife, 1 Tim. I. 15. Herein was the truth of the saying, that Christ came to save sinners, but herein was the joy and comfort of Paul, that he could say I am cheife. It is most clear, that the knowledge of the love of Christ is comforting, but the efficacy of it doth lye in the application: Just as now, how choyce soever the cordiall be, that

is prescribed by the Doctor, it is of no comfort to cure the patient, if it be not taken; In like manner, though the knowledge of the love of Christ be one of the choicest cordials which is revealed, yet it is of no vertue to the soul, unlesse it be taken (*i.e.*) particularly applyed by faith. This is the first thing, wherein the right knowledge of the love of Christ, as it is efficacious to comfort in troubles, doth consist.

But secondly, It consisteth not only in the particular Application, but in a *serious Meditation* thereof, being applyed. Application taketh the cordiall (as it were in the mouth) and lets it downe into the stomach: But *meditation* sucketh out the sweetness thereof: And therefore it is said, *my Meditation on him shall be sweet* Psal. 104. 4. Not only the knowing, and beleeving of it to be the souls, but also the *meditation* is that which maketh it more sweet, if the cordiall which the patient taketh, be never so sweet, yet, if it be spit out  
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again, and not chewed (as it were) or swallowed downe, it affords but little refreshing : In like manner, though the love of Christ, bee surpassing sweet (yea and albeit it bee as it were applied in the generall:) If it be not meditated upon, it will be but of little efficacy to keep the heart from fainting. *We will bee glad, and rejoyce in thee* (saith the Spouse) *Cant. I.v.4.* yea but wherein would they find them joy? it followeth, *in thy love* : But how would they finde out the sweetnesse of that joy, out of that love? it is hinted in this, *I will remember thy love more then wine.* The remembrance, or the meditation upon the love of Christ, doth greatly rejoyce the heart of a beleever, more then wine doth the heart of any carnall creature.

So that this shall suffice, as to the first particular, viz. the declaration, wherein the knowledge of the love of Christ, as it is efficacious to keep the heart from fainting in troubles, doth consist. Now



Now in the next place we shall shew, wherein the efficacie of such a knowledge, as this is (of the love of Christ) doth appeare, for the supporting of fainting soules, and this we shall shew in two branches.

First generally: The knowledge of the love of Christ will appeare, in its effecting of five things, which are of great vertue, to beare up the heart that it faint not in any troubles, as now;

First, in that it freeth the soule, from those doubts and fears, in which it is about its eternall condition. There is a great deale of vertue in such a freedom as this is, to keep up the soul from fainting in troubles; usually even those that are faithfull, when they are in any troubles, are fearfull of their eternall estate, and doe much question it. But when that that fear is removed, and that great question is resolved, they are exceedingly inabled to beare up, not onely in regard of fainting under, but also cheerfully to goe through

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all their troubles. The example of that Martyr (*Mr. Glover*) is famous for this; hee much doubted his condition a little before he suffered, and there were a great many dispondencies in his spirit, and a great many faintings (as it were) so that he did not carry himselfe so cheerfully as he would; but afterwards, when God was pleased to shine in with the assurance of his love, and to free him from this doubt, under which he did faint; then was he enabled not only to bear out from fainting, but to go out, and suffer with a great deale of joy, and cheerfulness.

Now it is easie to shew how the love of Christ serveth to free the soule from those doubts in which it is, about its eternall condition. He that knoweth the transcendency of Christs love, will be easily freed from doubting about his condition. The knowledge of Christs love in this respect casteth out feare: And indeed, the chiefe ground of  
this

this doubting, is the want of the knowledge of the love of Christ, when once the beleever is able to say, I know the love of Jesus Christ, and I know it not onely for others, but my selfe; then he will be able to resolve, What should I doubt? Or who should I feare? Sith Jesus Christ loveth me, with such a transcendent love: And thus being freed from his feares, hee is also freed from his taintings.

Secondly, *An assurance of a reward; after all sufferings, and tribulations; this doth mightily support the soule from fainting under them; therefore it was, that Moses did not faint (though hee were in afflictions with the people of God) because hee was assured of the recompence of reward; Therefore it was that Paul, notwithstanding his great tribulations, was kept from fainting, because he was assured of a Crowne of life, which was laid up for him: Therefore it was that Jesus Christ, himselfe, was inabled to endure with-*

out fainting, because of *the joy that was set before him*. Now the knowledge of the love of Christ, doth effect, and produce this assurance. The soule that knoweth how dearly Jesus Christ doth love him, and what transcendent affection hee beareth unto him, will with a little paines be brought to beleeve, that certainly he will fully and gloriously reward him, for all the tribulations hee endureth for him. O! saith the beleever (that knoweth the love of Jesus Christ) albeit what I *feel* be sore, and what I *fear* be sadder, though my tribulations be many, yea and heavy too, yet I know I shall have a reward for all after all, because Jesus Christ loveth me, with a love *passing knowledge*. And thus the beleever will bee sweetly supported from fainting.

Thirdly, a *full acquiescence*, for rest in Christ, is very efficacious, to keepe the soule from fainting under troubles. That which causeth the heart to dispond,

spond, and to be apt to faint, is because it is apt to be tossed up and downe : An unstable soule, is like to the vessell in the storme without an anchor, tossed up and downe with every wave, and every wind ; therefore it is that soules are apt to fret, and to faint, because they doe not, and cannot rest in God. Hence is that exhortation, *Psal. 37. v. 7. Rest in the Lord, fret not thy selfe.* Men doe fret, and faint, because they do not rest in the Lord : whereas if they could doe the one, they would bee free from the other. Now the knowledge of the love of Christ, doth bring the soule to such a resting and quiescence on Christ. O saith the beleever, when I consider how Christ loveth me ; how out of that love to me, he will plead my cause for me, and will one day make those, by whom I now suffer tribulation, to come and worship before me, that they may know that he loveth me, *Apoc. 3. 9.* When I consider this, saith the soule, then am I enabled quietly

ly to rest my heart in Christ, and to solace my soule in him, and to be so far from fainting under, or fretting at my tribulations, as that I am able, in my patience to possesse my selfe, and to rejoyce in Christ. Thus the knowledge of the love of Christ worketh a resting upon him, and that rest keepeth from fainting.

Fourthly, Strength of love to Jesus Christs person serveth to support the soule from fainting under tribulations. Jacobs love to Rachel kept him from fainting, under any hardnesse which he did indure for her. And the spouse being sick of love to Christ, was made strong by that sicknesse, to endure much for Christ without fainting. The Watch-men smite her, and wound her; the keepers of the wall take her, and abuse her, taking away her vaile from her: yet shee holds out, yet shee faints not at all this trouble, and why? because shee was sick of love for the Lord Jesus: Thus strength of love to Christ, keep-

keepeth a soule from fainting under sorrow.

Now the knowledge of Christs love doth very *facily*, and *freely* work this: He that knoweth how transcendently Christ doth love him, cannot chuse but at least really love Christ again, yea, and strongly too. Beleevers cannot chuse but love him, whom they know *loved them first*. Hence it is that (Phenix like) gathering together all the spicy actions of Christs love, and sweetly meditating upon them; they can fetch fire out of all, and sweetly dye in the flames of that fire, and never faint: O how easily! can the soule support it selfe from fainting under tribulations for Christ, while it burneth with love to Christ? And how easie! also is it for a soule not onely to fetch fire to kindle, but even to *inflame*: How also, when it considereth the transcendent love of Christ to him.

Fifthly, Adde to this in the last

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place,

place, this consideration, that *divine joy is ever efficacious to keepe the soule from fainting under trouble.* There is a strengthening power in spiritual joy, to keep the soules of beleevvers from fainting fits ( as was hinted in the beginning. ) Now the knowledge of Christs love, is that which is able to produce that divine joy, and that divine joy keeping the heart from sinking under sadnesse : its easie to gather up this conclusion, that *the knowledge of Christs love is of speciall efficacy for keeping the soule from fainting under troubles.*

Now you have seen in a general way, the efficacy of the knowledge of Christs love, to support the spirit from fainting in times of trouble. If you will see the summe of these five things reduced into one argument, take it thus.

*If freedome from feare about a mans eternall condition : If assurance of a reward, after all tribulations : If resting upon*



upon Christ in a time of trouble : If strength of love to Christ, and also of divine joy through the spirit, be efficacious to keep the heart from fainting under troubles, then the knowledge of the love of Christ, must needs be efficacious, because it produceth all these.

But now we have seen that freedome of the soule, 1 From doubts, about the eternall condition, And 2 assurance of a reward, after all tribulations, And 3 an acquiescence or resting on Christ in time of trouble, together with 4 strength of love to Christ, And 5 divine joy is ever efficacious that way, therefore, &c:

But now more particularly, I shall shew the efficacy of this cordiall ( the knowledge of this love ) to keepe the heart from fainting under troubles, in these 4 things.

First, In that the knowledge of the love of Christ, doth ( especially in such a nature as hath been discribed ) go to the heart, and refresheth the spirits of a beleever. Therefore is any thing cordicall , and refreshing because it goeth

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goeth

goeth to the heart, and hath a power on the spirits. As now wine, hot waters, spirits and quintessences, &c. do therefore cherish; because they warm the heart, & revive the spirits: Thus now the knowledge of the love of Christ, because it goeth to the very heart and reviveth the spirits of the Saints (which if revived there is no fainting) therefore it must needs be so efficacious as it is. As now the feare of God, is most soveraigne to keepe from evill, because (as the phrase is) it is put into the heart, so likewise the knowledge of the love of Christ, is most soveraigne, and efficacious to support from fainting under trouble, because it goeth to the heart, and cheareth the spirits. Hence is that phrase, of the *shedding abroad the love of God in your hearts.*

Secondly, This knowledge of the love of Christ doth appeare to be efficacious, to keepe from fainting under troubles, in that it maketh the faculties of the soule

so intense. Intension maketh insensible, and so freeth from fainting. Saul though he were opposed, and much mocked of the sonnes of Belial, yet being newly lifted up to the Kingdome (was so intense upon that) that he did not at all mind the sonnes of Belial (much lesse did he faint at their fordid carriage.) Some conceive that therefore men in a frenzie doe not faint at any thing (as others doe) because of their intensivenesse; what was it that kept the Apostle from fainting in affliction, but the intensivenesse of his spirit, about everlasting and eternall objects, For which cause (saith he) I doe not faint, while we look not at things which are seen, but things which are not seen, 2 Cor. 4. cha 16, 18. v. Paul was so intense upon higher objects, that he did not faint at his tribulations. Now the knowledge of the love of Christ, maketh the soule very intensive in the contemplations of all its sweet dimensions. Thus saith the soule that knoweth  
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1 Sam. 10  
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the love of Christ, O the height, and depth, and length of the love of Christ! O that so great a person as Christ is, should love so meane a creature as I am! Ob that one who is not onely man, but God, should set his heart upon me, who am not onely a man, but a worme. And thus now being intense in that contemplation of Christs love, it is kept from fainting under tribulations.

Thirdly, it appeareth that the knowledge of Christs love is efficacious &c. because it maketh the soule to forget all the loves of men: The reason why we are apt to faint under tribulations, is because we are apt to overprize the love of men. Did we not set our hearts so much on the love of men, we should not faint for the want of that love. What though men (yea all the sons of men) shall hate and oppose, so long as I doe not prize their love, nor feare their hatred, I shall never faint. Now the contemplation of the love of Christ to the soule, doth worke

worke this effect upon the heart :  
It maketh a man to forget all love  
of men. Peter forgot the earth when  
he saw but a glimpse of glory in  
the Mount. Mans glory is not seen,  
when Christs glory doth appeare ;  
the light of the Stars is not seene,  
when the light of the Sun doth  
shine. And while the soule is taken  
up in the meditation of the love of  
Christ, *which passeth knowledge*, hee  
doth not minde the loves of men,  
and therefore he is free from faint-  
ing, at the want of them.

Fourthly, and lastly, the efficacy  
of the knowledge of Christs love  
&c. will appeare, in that *it hath a*  
*power to make a man forget all these tri-*  
*bulations which he lieth under ; we give*  
*wine (saith King Lemuel) to them*  
*that be of heavy hearts, and strong drink*  
*to him that is ready to perish, Prov. 30. 6.*  
*let him drinke and forget his pover-*  
*ty, and remember his misery no more. A*  
*soule that can make application,*  
*and meditation of the love of*  
*Christ, drinketh as it were that*  
*wine,*

Note this.

wine, that maketh him forget his sorrows, and remember his troubles no more. Hence it is you shall have the poore beleever say, I was so taken up with the remembrance of the love of Christ, that I forgot I was in prison: As Paul, when he wrot this Epistle (being a prisoner at Rome) yet was so taken up with the love of Christ, as forgetting in a manner his imprisonment; he prayeth not for himselfe lest he should faint at tribulations, but he powreth out his heart that way in the behalfe of the Ephesians that they might not. So that there is a divine, spirituall, intoxicating power in the love of Christ, to cause a man not to minde, or to remember the tribulations under which he lyeth; and surely the soule doth never faint under that which it doth forget.

Thus now we have gone over the second thing, and shewed you both generally, and particularly, wherein the power of the knowledge of the love of Christ (as it helps

in



in keeping the heart from fainting under troubles ) doth consist; we wil wind up all in a word of Application; Now

Use first, for *Information*, This point (That the knowledge of Christs love is of such speciall efficacy to keep up the heart from fainting under troubles:) Let us see what great need we have to study the love of Christ. Men have much studied the nature of some Plants and Mineralls, because they are of speciall use for cordials; you heare of what speciall use for spirituall cordials, the knowledge of the love of Christ is; Have not you ground then to study it? Paracelsus concluding all to lye within the compasse of his Sol, Sulphure, and Mercury, spent all (or most of ) his study, in the search, and knowledge of them; The love of Christ is the most catholical cordiall; not onely including all other cordials, but the life that the soule doth finde in all other; look as Gods love is put for all causes, Job. 3. 16. when hee  
gave

gave his Son. So Christs love is put for all cordialls, when the Saints get comfort: *Tribulation, distresse, persecution, famine, nakednesse, perils, (word;* neither any, nor all these, can beare downe, when the soule knoweth the love of Christ that loves him: And as it is the most *Cathollicall cordiall*, so it is the most *Homogelial*. Those cordialls are of most efficacy, which are most naturall, and most suting to the spirits; why, *love is our life*, Gal. 2. 20. Christs love falls in with the life of a Christian, it is most suitable to it, and therefore most soveraigne. Verily if there be need of studying that which may be a cordiall to any condition, there is necessity of studying of the love of Christ, which is such a *Cathollicall*, and *Homogelial* cordiall as it doth suit with the spirits, and as it fitteth all the troubles, that any beleever may meet withall.

Secondly, this Doctrine speaketh lamentation also: How sad it is to see!

see! that though this love of Christ be such a cordiall to beleevers in any trouble; yet either,

First, *they neglect it*, and make no use of it, such is their folly, that they have this *precious price in their hands*, and they do not know it, so as to make use of it; what a sad thing is it, for the fainting man, to see a cordiall at the beds head, and not to use it.

Secondly, instead of using this, *they use other cordials*, who laments not? to see beleevers in these times of trouble; one while *eying Counsell*, another while *eying Armies*; and in the meane while, not *eying the love of Christ* (which alone is able to comfort, when all other things faile.) It is lamentable to see how beleevers leave this *fountaine of living comforts*, and seek after, yea and dig for *sisternes*, yea *broken sisternes*, that neither have, nor can hold any comfort in them.

Thirdly (which is worst of all) when Christ offers this cordial, they put it

by, and will not take it. How often doth Christ open his bosome to the beleever? and lets him see love written in the golden letters of *Free grace*; and beseecheth the beleever to look, and live, to contemplate it, and to take comfort from it. How often doth Christ say, Soule, I love thee, I love thee with an everlasting love, therefore have I drawne thee into this wildernesse of trouble, that here I might speake comfort unto thee, where none can helpe thee: And yet lamentable it is to heare beleevers saying, that they will not beleeeve it, though their soules might bee comforted by it.

Thus beleevers, this cordiall point, may set you all a weeping, that notwithstanding the love of Christ be so comfortable, you use it not, but instead thereof use other cordialls: That when Christ openeth this cordiall, you will not open your mouths widely, that hee may fill them with it.

*Use,* Thirdly be reprov'd you children of faith for this fault. Hath Christ provided such a cordiall for you, and doe you neglect it? Is there such refreshing for your soules in his love, and will not you use it? Doth he (as it were) bring it home to your hearts, and will not you take it? *be reprov'd for your folly* (O ye of little faith) suppose the mother should provide some cordiall for the weake, fainting childe, and bring it to the childe, beseeching the little one to take it, that it might live; were not the childe much to be reprov'd, if forgetting all the mothers care and cost) it should put it by: It is your folly, and your blame (O beleevers) who notwithstanding all the care (yea and the cost of Christ too) in preparing, and bringing this cordiall (*his love*) unto you, yet too too often you put it by; and (*Rachel-like*) because your children (*creature comforts*) are not; you will not bee comforted with this cordiall

of Christs love.

*Use, Fourthly, let it be a use of direction, to direct beleevers whither to goe for a cordiall in time of trouble: What have you to doe with the waters of Sebor? Run you to the bosome of your Saviour; why doe you spend your selves to goe after the pudled streames of creature sweetnesse? go you to the running river of your Lords love, drinke thereof, and be refreshed, and be comforted in any case.*

*Object. I saith some soule, I would goe thither (as being indeed in a sad case, needing comfort) but how shall I doe to draw out the water of life, that is in Christs love.*

*Rep. Why what is thy case poor heart? what is thy case in which thou needest comfort? and for which thou wouldest go to Christs love?*

*Answ. My case is spirituall, my soule is troubled within: I see much sin but little grace, and this goeth to my heart, filling it with trouble; how shall*

shall I improve Christs love in this case for a cordiall?

*Answ.* For that (beleever) know, Christ loveth thee notwithstanding all this. I beleve you thinke that Christ doth not affect you, because your sinne is so much, and your grace is so little. Know soule, though the woman was a *sinner* (in the City, and so full of sinne) yet Christs love passed by her sinne, and pardoned her: Christs love tooke the advantage of her many sinnes, to shew much love to her soule. And it is his custome, *where sins abound, there to make love superabound.* Therefore thou maist comfort thy selfe (O sad soule) with the thoughts of Christs love. This love made him to suffer for sinne, and this love maketh him every day to pardon sinne: yea and he will shew the transcendency of his love, in passing by the transcendency of sin.

*Object.* O but I have not onely much sinne, but little grace!

*A.* Be it so (O beleever) yet the love

love of Christ may comfort thee notwithstanding it. *Thou thinkest that grace is the cause of love, but thou art deceived, it is the effect of love; Christ loveth, not because there is grace; but because he loveth, hee giveth grace. Grace is given in a time of love. Love is not shewne because of grace; therefore comfort thy selfe (O beleeving soule) at the consideration of the transcendency of Christs love. It is the glory thereof, that it pardoneth much sin, and that it loveth little grace; and it will work so, that in time sin shall be little, and grace much.*

*Ob.* O but saith the poor soul, I have lost Christ. I thinke there was a day, in which I saw, that his love was my life, and the consideration thereof was my comfort; but I have lost the one, and so cannot solace my selfe in the other.

*A.* Why yet (beleever) the consideration of Christs love, may be a choic cordiall here. Didst thou consider, the very nature of Christs love aright, thou



thou wilt know this to be the glory thereof, that *once had, it can never be lost.* It may be the Sun may bee in a cloud, and thou not see it, but it will appeare againe: But the Sun shall sooner leave the Firmament, then Christs love shall leave thee: Didst thou but also *consider the transcendency of Christs love,* thou wouldest know that though Christ seemeth to withdraw himselfe a while, yet his love will not permit his withdrawing to be long; *yet a little while, and you shall not see me:* (It is but a little while that Christ is seemingly lost) *and yet a little while, and you shall see me againe.* Christ knoweth your spirits would faile, if he should be long away: Love therefore looks to it, that it shall never be so long, as in the losse thereof thou shouldest faint, and dye. Didst thou know the transcendent nature of Christs love, thou wouldest know this, that though thou mayest faint a little, yet thou shalt not dye: Love will

come and revive thee; yea didst thou but consider the love of Christ aright, it will be a cordiall in other particulars also, in that it maketh a large amends for a little tarrying; for a moments withdrawing, it lets out everlasting kindnesse; and it therefore departed for a season, that thou mightest have it for ever.

*Ob.* O but saith the soule, I faint to thinke that I have lost Christ through mine owne defect: I have beene so base as to drive him out of my bosome; and I faint to thinke that he will never come againe.

*A.* Why (poor soul) thou art ignorant of the nature of Christs transcendent love: Couldst thou but know it, thou wouldest easily resolve thy soule in this case, and support it with a sweet cordiall; such is the nature of transcendent love, that though you have beene foolish to drive Christ away, yet it is so powerfull to bring Christ againe. It was the folly and the fault of the Spouse, that though  
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her beloved was knocking at her doore, till his locks were wet with the dew of the night; yet she sluggishly lay in her bed, and would not let him in: Indeed he went away, that she might see her folly, but he came againe, that he might shew loves transcendency.

*Ob.* Nay saith the soule, with all this I have violated, and wronged conjugall love; and the thoughts of these sinke my spirit: I faint, and dye to thinke of this, for feare that Christ will not passe by those.

*Ans.* Still I say (beleever) didst thou but know the nature of the transcendent love of Christ, it would afford thee a cordiall in this case also: This is the glory of this love, that it passeth by such violations. Indeed the love of men will not, but the love of Christ will passe by this soule transgression, because that Christs love transcendeth mens love. Thou hast played the harlot with many lovers, yet return to me, Jerem. 3. ver. 1. and surely (saith he) as a wife trea.

treacherously departeth from her husband, so have you dealt with me O house of Israel, yet returne you back-sliding people, and I will beale your back-slidings : O transcendent love ! which is in Christs bosome, which knoweth how to pardon the defilement of the bed of love. Indeed there is no failing so great, but didst thou know the transcendency of Christs love, thou wouldst see it to be greater, then any failing of thine can conquer ; so that now in case this feare should be able to disturbe thy comfort, and to make thee faint, yet the consideration of Christs love may support thy soule, and be a cordiall unto thee even in this case.

*Object:* But yet I hear others cry out, and say, how shall we doe to draw out joy out of this well of salvation. How shall we make the consideration of Christs love, a cordiall to us in our troubles.

*Quest:* Why ? what are your troubles (poor-souls) which make you stand

stand in need of the comfort of this consideration.

*Answ:* I have lost much; nay all, for Christ, because I stood to his cause, I have lost all the creatures, lands, and livings too, yea, and house, and household too, &c. I have lost all.

*Answ:* But yet consider Christs love, and it will comfort thee in the midst of this losse: *It is the nature of transcendent love, to repaire all losses, & that double in your land; you shal possesse double, Esay 61 17* And there is no man that hath left for Christ Parents, Brethren, house, or children, but love wil make up all that, as *Luke 18. ver. 29.* Transcendent love, scornes to let any be a loser by it. May not this comfort thee?

*Ob.* O but saith another, I have not onely lost all, but am still opposed; they have stripped mee to my change for Christs sake, and yet oppose my very skin: How shall I comfort my selfe with the consideration of Christs love now?

*A.* Why

*A.* Why thus (poor soule) consider, *Christ will comfort as fast as men oppose*; transcendent love giveth the soule answerable consolation to any tribulation in which the soule can be. *In the world you shall have tribulation (saith Christ) but bee of good cheere, I have overcome the world, and in me you shall have peace.* Transcendent love giveth a smile for every frowne, a kisse for every buffet, an imbrace for every blow; this is the nature thereof, consider it, and bee of good comfort.

*Ob.* O but saith the soule, I have not onely lost all, and been stripped to the change, but am brought to the stake, how shall I fetch comfort out of Christs love now.

*A.* Consider thou (dying soul) Christs love hath provided a comfort for it; It saith, you shall have your life by thus losing of it: You are in the way to secure your life; by this you shall not dye, but live; thus saith transcendent love, *because I live, you shall live also,*  
*Ioh.*

Joh. 14. v. 19. After one blast into Christs bosome; It is but a winke with the eye, and into the land of the living presently.

Thus you see whither to goe for comfort in any tribulation, viz. to Christs bosome, and there you may finde in his love, a cordiall, suitable to any tribulations, whether within, or without, spirituall or corporall: Be directed therefore upon all occasions, O you beleevers, to run to Christs love, and to comfort your selves in the consideration thereof.

Use, Fifthly, it may be an use of Terror to Christlesse creatures: you heare the consideration of Christs love, is a cordiall, able to support in any trouble; but wretches that you are, you have no right to it; tribulation is for every soule that sinneth, Rom. 2.9. you will meet with tribulation, Christlesse creatures; ere long, divine wrath will come and visit you surely; and what will you doe in the day of the visitation thereof? Whither will

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will you runne for consolation in the houre of your trouble? Will you runne to men, alas! *miserable comforters* will they be, and so thou wilt finde them to be: *Men of a high degree are vanity, and men of a low degree are a lye.* Whither will you goe in the anguish of your soules for a drop of sweetnesse? Will you goe to duties? alas, without Christ they are but dry! and you that are Christlesse, will not know how to manage duties, so as to suck comfort through it. Will you say you are in Christ? the Scriptures will confute you; you are told, *but if any be in Christ, he is a new creature,* 2 Cor. 5. 17. Doe not say, I am baptised; Many are baptised into Christs name, who are not baptised into his person; you will say, you have heard him preaching in your streets, that you have sat in his presence (been as you say, at the Sacrament) alas poore creatures! all this may be, and yet you have no right to Christ. Tremble therefore you Christlesse creatures



tures, his love is the cordiall in trouble, the consideration thereof may support the soule from sinking in any tribulation; but woe to you! woe to you! you have no part in that; what will you doe? what will become of you when Christ shall appeare in wrath? It will bee in vaine for you to call to the mountaines to hide you from the wrath of the Lamb: It will bee in vaine for you to thinke upon the creatures, nothing, nothing, will be able to support your soules. Indeed, beleevvers (when he shall appeare in flames of fire) will bee able to comfort themselves, with the knowledge of his transcendent love; but alas, you who have no right to Christ, what will you doe in that day? you must doubtlesse (if you remaine as you are) sinke in despaire, and dye under his wrath.

Use, Lastly, I shall adde one word of exhortation, and conclude: In as much as the knowledge of the love of Christ is of such speciall efficacy

ficacy (as you have heard) to support your soules under tribulations, then be exhorted.

First, to labour, to be well acquainted with the love of Christ in the substance thereof, in the circumstances thereof, and especially in the fulnesse and freenesse thereof. Read, study, pray, doe what you can, that you may be acquainted with this love; the knowledge, and consideration of which, is a cordiall in any trouble.

Secondly, labour to cleare it up to your selves that you have a share in this love, and a right to it. This is the cordiall of this cordial of Christs love, viz. for the soul to see that it is this; so much I hinted in the explication thereof: Especially strive (poore soules) to cleare up this; know, you once had no part in it, you were borne children of wrath, without Christ: Let it be your constant care therefore to make it appeare, that now you have a share in that transcendent love which is in Christ.

Thirdly, upon all occasions runne to  
this

*this Fountaine of love.* Draw out of it suitable Cordials for any troubles. You have heard that it will comfort ( and a word was hinted to direct you. ) Now, up, and be doing; and in all occasions, labour that the love of Christ may keep your spirits from fainting.

Consider what times you are fallen in, you may expect to meete with tribulation. I cannot assure you, of sweete, and loving dealing from the world; neither can I assure you of kinde dealing from those who call themselves by the name of Brethren: But this I can assure you, *If upon the words of grace you act faith, and come to Christ,* that hee will sweeten your troubles.

You have heard, *There is love in his bosome for every beleever, and that love is of a transcendent nature.*

You have also heard how  
X that,

that, It concerneth you all to labour, and study for the knowledge of it: And now you heare, That if you attaine the right and spirituall knowledge thereof, it will bee very comfortable to you in any trouble.

I beseech you therefore, as you prize your soules, as you prize comfort in tribulations, Beleeve, and labour to get a part in Christ; and then know, that let your condition bee what it will bee, however the World shall goe well or ill with you, yet you shall still finde a Friend of Christ, hee will still follow you, with a full, a free, a cordiall, and a transcendent love.

I have no more but this: Let the consideration of the love that is in Christ to Believers, and of all the comfort that is in that love in any troubles, prevaile with you to looke after it, and  
to

to lay hold upon Jesus Christ,  
Then shall you know experimentally,  
That the love of Christ passeth  
knowledge.

**F I N I S.**

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*Errata.*

The Title of the last Sermon should have  
been over the fifth, and that of the fifth should  
have been over the last. page 17. line 25 judex  
for index, so in margin ib. p. 38. l. 11. light for  
height, so p. 40. l. 1. p. 241. l. 20. O for our.

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